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THE VOIAGE AND TRAVAILE OF *Sir* John Maundevile, *Kt.*

Which treateth of the

WAY TO HIERUSALEM;

AND OF

MARVAYLES of INDE,

With other

ILANDS and COUNTRYES.

Now publish'd entire from an Original MS. *in the* COTTON LIBRARY.

LONDON:

Printed for WOODMAN, and LYON, in *Russel-Street Covent-Garden*, and C. DAVIS, in *Hatton-Garden*. 1727.

THE EDITOR's PREFACE.

HE Reader has here an Edition of The Voiage and Travaile of Sir *John Maundevile*, Kt. *published from a Manuscript in the* Cottonian *Library*, (*marked*, Titus. C. XVI.) *about* 300 *Years old*; *and collated with seven MSS*, *some near as old as the Author's time*; *and four old printed Editions*. *Two of the MSS*. French, *two* English, *and one* Latin *are in the King's Library*; *one* Latin *in the* Cottonian; *and one*

Engliſh *in a private Hand. The printed Editions are two* Latin; *one* Sans Date, *the other in* R. Hakluyts *Collection, printed at* London, 1598; *one* Engliſh, *printed at* London, 1568, *and one* Italian,——1537. *The Variations of the* Latin *Copies are marked, L* 1, 2, 3, 4; *of the* Engliſh, *E* 1, 2, 3, 4; *of the* French, *F* 1, 2; *and of the* Italian, *I. Here are alſo two* Indices; *one of the Contents, the other of obſolete Words.*

This Edition agrees with the Latin *and* French *MSS; and appears to be the genuine Work of the Author; who ſays,* [a] *that he tranſlated it out of* Latin *into* French, *and out of* French *into* Engliſh; *whereas all other printed Editions are ſo curtail'd and tranſpos'd, as to be made thereby other Books. The three* Engliſh *MSS. named above, as well as the* Engliſh *printed Edition, contain a third part leſs than this. For*

[a] P. 6, and 7.

Inſtance;

Instance; they wholly want, what is contain'd here, from Page 45 *to* 71.

The Author, according to the humour of the times of Ignorance he liv'd in, has put into his History abundance of Miracles and strange things; so that the Title of one of the Latin *MSS. is* Itinerarium *Johannis Maundevile*, de Mirabilibus Mundi: *and his* English *Transcribers and Editors have taken care to preserve them all; but have dropt a great deal of what, now a days, will be counted the best part of the Book. He was ambitious of saying all he could, of the places he treats of; and therefore has taken Monsters out of* Pliny, *Miracles out of* Legends; *and strange Stories out of what will now be called Romances. Thus his Story of the Sparrow-hawk,* [b] *kept in a Castle in* Armenia the less, *he has from* John *of* Arras's *History of* Melusine [c]: *who*

[b] P. 176, 7, and 8.
[c] Biblioth. Reg. 18. B. II.

after invocating the Divine Assistance, says, The which Hystory I have bygonne, after the veray and true Cronykles,—and many other Bokes, that I have sought and overredde, for to accomplysshe hit. *So that the falsities in this History are occasioned by other Authors, at that time accounted true; and the fault of the Historian, that he did not name his Authors. However, when he tells the most improbable Stories, he prefaces them with,* Thei seyn, *or,* men seyn, but I have not sene it. *And particularly, in Page* 381 *and* 2, *he owns, that his Book is made partly from Hear-say, and partly of his own Knowledge. Where he adds, that at his Request, the Pope caused it to be examined by his Council; who compar'd it with the Book, by which* Mappa Mundi *was made, and found it true: and thereupon it obtain'd the approbation of his Holiness. And if old Authors must be rejected*

for

for putting strange Stories and Improbabilities into their History, what will become of Venerable Bede, Gildas, Geoffry *of* Monmouth, *and the rest of our* English *Historians?*

Why then should not this Author have his due Place and Regard, amongst the Writers of the Age he liv'd in; and be believ'd, in what he says of his own Observation, as much as other Historians of those times, and of such like Matters? He had extraordinary Qualifications and Opportunities, and was the chief Traveller of his time; having been 33 *Degrees,* 16 *Minutes, Southern Latitude, and* 62 *Degrees,* 10 *Minutes, Northern* [d]. *He mentions one, that travail'd round the Globe; which he had heard of when, he was young* [e]: *this probably inspir'd him with an early Passion for Travell. He was of a Family, that came into* England *with the Conqueror. He was a Man of*

[d] P. 219. [e] P. 222.

Learning and Substance, had studied Physic and Natural Philosophy[f]. *He was a conscientious good Man; as appears from several Instances in the Book*[g]: *particularly in p.* 41; *where he says, that the Sultan of* Egypt *would have married him to a great Prince's Daughter, if he would have chang'd his Religion; and that he refus'd. He had the Sultan's great Seal, which procur'd him extraordinary Privileges, throughout his Dominions*[h]: *and was admitted to private Conversation with him*[i]; *and* duelled with him, as Soudyour in his Werres a gret while[k]. *He also with his Fellow Travellers were Soldiers under the* Great Can *of* Cathay *fifteen Months*[l].

John Bale, *in his Catalogue of* British *Writers, gives him a fine Character: which follows, as translated by* R. Hakluyt.

[f] See *Bale's* Account of him below: and P. 217, to 225.
[g] See the Prologue; and P. 24, 41, 101, 316, 343, 358, 359, 381, 383 and 384.
[h] P. 98. [i] P. 166. [k] P. 41. [l] P. 263.

John

" John Mandevil *Knight, borne in*
" *the Towne of S.* Albans, *was so well*
" *given to the study of Learning from his*
" *childhood, that he seemed to plant*
" *a good part of his felicitie in the*
" *same: for he supposed, that the*
" *honour of his Birth would nothing*
" *availe him, except he could render*
" *the same more honourable, by his*
" *knowledge in good letters. Having*
" *therefore well grounded himselfe in*
" *Religion, by reading the Scriptures,*
" *he applied his Studies to the Art of*
" *Physicke, a Profession worthy a no-*
" *ble Wit: but amongst other things,*
" *he was ravished with a mightie de-*
" *sire to see the greater parts of the*
" *World, as* Asia *and* Africa. *Having*
" *therefore provided all things necessary*
" *for his journey, he departed from*
" *his Countrey, in the Yeere of Christ*
" 1322; *and, as another* Ulysses, *re-*
" *turned home, after the space of* 34
" *Yeeres, and was then knowen to a*

" *very*

" *very fewe. In the time of his Tra-*
" *vaile he was in* Scythia, *the greater*
" *and lesse* Armenia, Egypt, *both*
" Libyas, Arabia, Syria, Media, Me-
" sopotamia, Persia, Chaldæa, Greece,
" Illyrium, Tartarie, *and divers other*
" *Kingdomes of the World: and having*
" *gotten by this meanes the knowledge*
" *of the Languages, least so many*
" *and great varieties, and things mi-*
" *raculous, whereof himself had bene*
" *an eie witnes, should perish in ob-*
" *livion, he committed his whole Tra-*
" *vell of* 34 *Yeeres to writing, in*
" *three divers tongues,* English, French
" *and* Latine. *Being arrived again*
" *in* England, *and having seene the wick-*
" *ednes of that Age, he gave out this*
" *Speech:* In our time, *(said he)* it
" may be spoken more truly then of
" olde, that Vertue is gone, the
" Church is under foote, the Clergie
" is in errour, the Devill raigneth,
" and Simonie beareth the sway, &c.

" *He*

" *He died at* Leege, *in the Yeere*
" 1371, *the* 17 *day of* November,
" *being there buried in the Abbie of the*
" *Order of the* Gulielmites."

Abr. Ortelius, *in his* Itinerarium Belgiæ *P.* 16, *has printed his Epitaph, which he found in the foresaid Abbie, thus:* Hic jacet Vir nobilis, Dominus *Johannes de Mandeville*, aliter dictus, *ad Barbam*, Miles, Dominus de Campdi, natus de *Anglia*, Medicine Professor, devotissimus Orator, & bonorum largissimus pauperibus erogator: qui toto quasi Orbe lustrato, *Leodii* diem vite sue clausit extremum, anno Domini 1371, Mensis Novembris die 17. *And he says, that upon the same Stone with the Epitaph, is ingraven a Man in Armour, with a forked Beard, treading upon a Lion; and at the head of him, a hand of one blessing him, and these Words in* French, Vos ki paseis sor mi, pour l'amour Deix, proies por mi. *That is*, Ye that pass over me, for

for the love of God, pray for me. *There is also a void place, for a Scutcheon; wherein, he was told, was formerly a Brass Plate, with his Armes ingraven thereon;* viz. *a Lion Argent, with a Lunet Gules at his Breast, in a Field Azure, and a Bordure ingraled Or* [m]. *The Churchmen there shewed him also, the Knives, the Furniture of his Horse, and the Spurs, which he used in his Travells.*

It's not unlikely, but Sir John Mandevil *might get the Nick-name of* ad Barbam, *from his using to wear a long Beard, when he was grown old. But at the end of the* Latin *printed Edition of his Travells, there is mentioned a venerable old Physician, called* Johannes ad Barbam; *whom he met with at* Liege, *and after some conversation, recollected that they had been acquainted at* Cayro *in* Egipt; *and*

[m] This Coat was born by Sir *Roger Tyrell* of *Hartfordshire*, in the time of *Edward* I. *Cotton Lib. Tib. D.* X. Page 155.

that

that this Doctor, after having done him singular service, as a Physician, both persuaded and assisted him to write his Travells. However none of the above named MSS. have this Passage.

John Weever, *in his ancient funeral Monuments, P.* 568, *says, he saw the foresaid Epitaph at* Liege; *and the Verses following, hanging by on a Table.*

Aliud.

Hoc jacet in Tumulo, cui totus Patria vivo
Orbis erat: totum quem peragrasse ferunt.
Anglus Equesque fuit: nunc Ille Britannus Ulysses
Dicatur; Graio clarus Ulysse magis.
Moribus, ingenio, candore & sanguine clarus,
Et vere cultor Relligionis erat.

Nomen

Nomen ſi queras, eſt Mandevil: Indus Arabſque
Sat notum dicet Finibus eſſe ſuis.

And he ridicules the Inhabitants of St. Albans, *for the following Epitaph, upon a Pillar of their Abbey; near to which, they ſuppoſe his Body to have been buried.*

All ye that paſſe, on this Pillar caſt eye,
This Epitaph read, if you can:
'Twill tell you, a Tombe once ſtood in this roome,
Of a brave ſpirited man;

John Mandevil by name, a Knight of great fame,
Born in this honoured Towne.
Before him was none, that ever was knowne,
For travaile of ſo high renowne.

As

As the Knights in the Temple crosse-
legged in Marble,
In Armour with Sword and with
Sheeld,
So was this Knight grac't, which Time
hath defac't,
That nothing but Ruines doth
yeeld.

His Travailes being donne, he shines
like the Sun,
In heavenly *Canaan*,
To which blessed Place, the Lord, of
his grace,
Bring us all, man after man.

The Language of this History is such as our Ancestors spoke, three hundred Years ago: which is a Curiosity, will compensate the Reader for the Solecisms and uncouth Expressions, he will meet with. Before the Art of Printing was found out, there was no setled Method of spelling;

ling: therefore the ſame Word here is often ſpelt different ways; and that e-even in the ſame Page; as, Heved, Heed, Hed, Hede; Awtier, Awtere, Awteer, Awtiere, &c.

THE

THE CONTENTS.

Cambylle

The CONTENTS.

The Contents.

Trapezound,

Precious,

The Contents.

Folk

The

THE PROLOGUE.

[a] FOR als moche as the Lond bezonde the See, that is to seye, the Holy Lond, that Men callen the Lond of Promyssioun, or of Beheste, passynge alle othere Londes, is the most worthi Lond, most excellent, and Lady and Sovereyn of alle othere Londes, and is blessed and halewed of the precyous Body and Blood of oure Lord *Jesu Crist*; in the whiche Lond it lykede

[a] *For als moche.*] The Author makes his first Sentence of an unusual length; and the Causal, he begins with, hath its Inference no nearer then Page 4; *Wherfore every gode Cristene* &c. but the Latin Edition has them nearer together; wanting three Quarters of the Prologue.

him to take Flesche and Blood of the Virgyne *Marie*, to envyrone that holy Lond with his blessede Feet; and there he wolde of his blessednesse enoumbre him in the seyd blessed and gloriouse Virgine *Marie*, and become Man, and worche many Myracles, and preche and teche the Feythe and the Lawe of Cristene Men unto his Children; and there it lykede him to suffre many Reprevinges and Scornes for us; and he that was Kyng of Hevene, of Eyr, of Erthe, of See and of alle thinges that ben conteyned in hem, wolde alle only ben cleped Kyng of that Lond, whan he seyde, *Rex sum Judeorum*, that is to seyne, *I am Kyng of Jewes*; and that Lond he chees before alle other Londes, as the beste and most worthi Lond, and the most vertuouse Lond of alle the World: For it is the Herte and the myddes of all the World; wytnessynge the Philosophere, that seythe thus; *Virtus rerum in medio consistit:* That is to seye; *The Vertue of thinges is in the myddes*; and in that Lond he wolde lede his Lyf, and suffre Passioun and Dethe, of *Jewes*, for us; for to bye and to delyvere us from Peynes of Helle, and from Dethe withouten ende; the whiche was ordeyned for us, for the Synne of oure formere Fader *Adam*, and for oure owne

Synnes

Synnes alſo: For as for himſelf, he hadde non evylle deſerved: For he thoughte nevere evylle ne dyd evylle: And he that was Kyng of Glorie and of Joye, myghten beſt in that Place ſuffre Dethe; becauſe he ches in that Lond, rathere than in ony othere, there to ſuffre his Paſſioun and his Dethe: For he that wil pupplifche ony thing to make it openly knowen, he wil make it to ben cryed and pronounced in the myddel place of a Town; ſo that the thing that is proclamed and pronounced, may evenly ſtrecche to alle Parties: Righte ſo, he that was formyour of alle the World, wolde ſuffre for us at *Jeruſalem*; that is the myddes of the World; to that ende and entent, that his Paſſioun and his Dethe, that was pupplifcht there, myghte ben knowen evenly to alle the Parties of the World. See now how dere he boughte Man, that he made after his owne Ymage, and how dere he azen boghte us, for the grete Love that he hadde to us, and we nevere deſerved it to him. For more precyous Catelle ne gretter Ranſoum, ne myghte he put for us, than his bleſſede Body, his precyous Blood, and his holy Lyf, that he thralled for us; and alle he offred for us, that nevere did Synne. A dere God, what Love hadde he to us his Subjettes, whan he

that nevere trespaced, wolde for Trespassours suffre Dethe! Righte wel oughte us for to love and worschipe, to drede and serven suche a Lord; and to worschipe and preyse suche an holy Lond, that broughte forthe suche Fruyt, thorghe the whiche every Man is saved, but it be his owne defaute. Wel may that Lond be called delytable and a fructuous Lond, that was bebledd and moysted with the precyouse Blode of oure Lord *Jesu Crist*; the whiche is the same Lond, that oure Lord behighten us in Heritage. And in that Lond he wolde dye, as seised, for to leve it to us his Children. Wherfore every gode Cristene Man, that is of Powere, and hathe whereof, scholde [b] peynen him with all his Strengthe for to conquere oure righte Heritage, and chacen out alle the mysbeleevynge Men. For wee ben clept Cristene Men, aftre *Crist* our Fadre. And zif wee ben righte Children of *Crist*, we oughte for to chalenge the Heritage, that oure Fadre lafte us, and do it out of hethene Mennes hondes. But nowe Pryde, Covetyse and Envye han so enflawmed the Hertes of Lordes of the World, that thei are more besy for to disherite here Neyghbores, more than

[b] *Strengthe hem for to conquere.* E. 1, 2, 3. se deveroit pener & mettre en graunt. F. 1, 2.

for

for to chalenge or to conquere here righte Heritage before ſeyd. And the comoun Peple, that wolde putte here Bodyes and here Catelle, for to conquere oure Heritage, thei may not don it withouten the Lordes. For a ſemblee of Peple withouten a Cheventeyn, or a chief Lord, is as a Flock of Scheep withouten a Schepperde; the which departeth and deſparpleth, and wyten never whidre to go. But wolde God, that the temporel Lordes and alle worldly Lordes weren at gode accord, and with the comen Peple woulden taken this holy Viage over the See. Thanne I trowe wel, that within a lityl tyme, oure righte Heritage before ſeyd ſcholde be reconſyled and put in the Hondes of the righte Heires of *Jeſu Criſt*.

And for als moche as it is longe tyme paſſed, that ther was no generalle Paſſage ne Vyage over the See; and many Men deſiren for to here ſpeke of the holy Lond, and han thereof gret Solace and Comfort; I *John Maundevylle*, Knyght, alle be it I be not worthi, that was born in *Englond*, in the Town of Seynt *Albones*, paſſed the See, in the Zeer of our Lord *Jeſu Criſt* MCCCXXII, in the Day of Seynt Michelle; and hidre to have ben longe tyme over the See, and have

ſeyn and gon thorghe manye dyverſe Londes, and many Provynces and Kingdomes and Iles, and have paſſed thorghe *Tartarye*, *Percye*, [c] *Ermonye* the litylle and the grete; thorghe *Lybye*, *Caldee* and a gret partie of *Ethiope*; thorghe *Amazoyne*, *Inde* the laſſe and the more, a gret partie; and thorghe out many othere Iles, that ben abouten *Inde*; where dwellen many dyverſe Folkes, and of dyverſe Maneres and Lawes, and of dyverſe Schappes of Men. Of whiche Londes and Iles, I ſchalle ſpeke more pleynly hereaftre. And I ſchalle deviſe zou ſum partie of thinges that there ben, whan time ſchalle ben, aftre it may beſt come to my mynde; and ſpecyally for hem, that wylle and are in purpos for to viſite the Holy Citee of *Jeruſalem*, and the holy Places that are thereaboute. And I ſchalle telle the Weye, that thei ſchulle holden thidre. For I have often tymes paſſed and ryden the way, with gode Companye of many Lordes: God be thonked.

And zee ſchulle undirſtonde, that I have put this Boke out of *Latyn* into *Frenſche*, and tranſlated it azen out of *Frenſche* into *Englyſſche*, that every Man of my Nacioun may undirſtonde it. But Lordes and Knyghtes

[c] Armenia.

and

and othere noble and worthi Men, that conne Latyn but litylle, and han ben bezonde the See, knowen and undirſtonden, zif I erre in deviſynge, for forzetynge, or elles; that thei mowe redreſſe it and amende it. For thinges paſſed out of longe tyme from a Mannes mynde or from his ſyght, turnen ſone into forzetynge: Becauſe that Mynde of Man ne may not ben comprehended ne witheholden, for the Freeltee of Mankynde.

CAP. I.

To teche zou the Weye out of Englond *to* Constantinoble.

IN the Name of God Glorious and Allemyghty. He that wil passe over the See, to go to the City of *Jerusalem*, he may go by many Weyes, bothe on See and Londe, aftre the Contree that hee cometh fro: manye of hem comen to on ende. But [d] troweth not that I wil telle zou alle the Townes and Cytees and Castelles, that Men schulle go by; for than scholde I make to longe a Tale: but alle only summe Contrees and most princypalle Stedes, that Men schulle gone thorgh, to gon the righte Way. First, zif a Man come from the West syde of the World, as *Engelond*, *Irelond*, *Wales*, *Skotlond* or *Norweye*; he may, zif that he wole, go thorghe [e] *Almayne*, and thorghe the Kyngdom of *Hungarye*, [f] that marchethe to the Lond of [g] *Polayne*, and to the Lond of *Pannonye*, and so to [h] *Slesie*. And the Kyng of *Hungarye* is a

[d] *Troweth* for *trow*, is common in old *English*.
[e] *Germany*. [f] Quod conterminum est, L. 1, 2.
[g] *Poyalme*, E. 1, 2, 3. [h] *Allesieye*, E. 1, 2, 3. *Swesie*, L. 1, 2.

gre

gret Lord and a myghty, and holdethe grete Lordſchippes and meche Lond in his Hond. For he holdethe the Kyngdom of *Hungarie*, [i] *Solavonye* and of *Comanye* a gret part, and of *Bulgarie*, that Men clepen the Lond of *Bougiers*, and of the Reme of *Rouſſye* a gret partie, whereof he hathe made a Duchee, that laſteth unto the Lond of [k] *Nyſlan*, and [f] marchethe to *Pruyſſe*. And Men gon thorghe the Lond of this Lord, thorghe a Cytee that is clept [l] *Cypron*, and by the Caſtelle of [m] *Neaſeburghe*, and be the [n] evylle Town, that ſytt toward the ende of *Hungarye*. And there paſſe Men the Ryvere of *Danubee*. This Ryvere of *Danubee* is a fulle gret Ryvere; and it gothe into *Almayne*, undre the Hilles of *Lombardye*: and it receyvethe into him 40 othere Ryveres; and it rennethe thorghe *Hungarie* and thorghe *Greece* and thorghe *Trachie*, and it entreth into the See, toward the *Eſt*, ſo [o] rudely and ſo ſcharply, that the Watre of the See is freſſche and holdethe his ſwetneſſe 20 Myle within the See.

[i] *Savoyze*, E. 1. *Savoye*, E. 2, 3. *Sclavoniam*, L. 1.
[k] *Neſlond*, E. 1. *Nyſlond*, E. 2, 3. *N.ſlan*, L. 1, 2.
[l] *Chippronne*, E. 1, 2. L. 1. *Schyppronne*, E. 3. L. 2.
[m] *Newbow*, E. 1. *Neuborewe*, E. 2, 3.
[n] Same, E. 1. *Ile*, E. 2.
[o] *Swiftly*, E. 1. *Stalworthly*, E. 2. *Styſlyche*, E. 3.

And

And aftre gon Men to *Belgrave*, and entren into the Lond of [p] *Bourgres*; and there passe Men a Brigge of Ston, that is upon the Ryver of [q] *Marrok*. And Men passen thorghe the Lond of [r] *Pyncemartz*, and comen to *Greece* to the Cytee of [s] *Nye*, and to the Cytee of [t] *Fynepape*, and aftre to the Cytee of [u] *Dandrenoble*, and aftre to *Constantynoble*, that was wont to be clept *Bezanzon*. And there dwellethe comounly the Emperour of *Grece*. And there is the most fayr Chirche and the most noble of alle the World: And it is of seynt Sophie. And before that Chirche is the Ymage of *Justynyan* the Emperour, covered with Gold, and he sytt upon an Hors y crowned. And he was wont to holden a round Appelle of Gold in his Hond: but it is fallen out thereof. And Men seyn there, that it is a tokene, that the Emperour hathe y lost a gret partie of his Londes, and of his Lordschipes: for he was wont to ben Emperour of *Romayne* and of *Grece*, of alle *Asye* the lesse, and of the Lond of *Surrye*, of the Lond

p *Bruges*, E. 1. *Bugres*, E. 2, 3. *Bougres*, F. 1 L. 2. *Bungres*, F. 2. *Bulgrorum*, L. 1. The Author means *Bulgaria*.

q *Marrol*, E. 3. *Marroe*, F. 1. *Marroie*, F. 2. *De Marmore*, L. 1, 2.

r *Pynceras*, E. 1, 3. *Pyncoras*, E, 2. *Pynteras*, L. 1.

s *Sternes*, E. 1. E. 3. L. 1. *Scernys*, E. 2. *Sti*, L. 2. *Sternes ad fines Epapie*, L. 1. *Ny & puis a fine Pape*, F. 1, 2.

t *Affynpayn*, E. 1, 2. *Assynpeym*, E. 3. u *Adrianople*.

of

of *Judee*, in the whiche is *Jerusalem*, and of the Lond of *Egypt*, of *Percye*, of *Arabye*. But he hathe lost alle, but *Grece*; and that Lond he holt alle only. And Men wolden many tymes put the Appulle into the Ymages Hond azen, but it wil not holde it. This Appulle betokenethe the Lordschipe, that he hadde over alle the World, that is round. And the tother Hond he lifteth up azenst the Est, in tokene to manace the *Mysdoeres*. This Ymage stont upon a Pylere of Marble at *Costantynoble*.

Cap. II.

Of the Crosse and the Croune of oure Lord Jesu Crist.

At *Costantynoble* is the Cros of our Lord *Jesu Crist*, and his Cote withouten Semes, that is clept, *Tunica inconsutilis*, and the Spounge, and the Reed, of the whiche the *Jewes* zaven oure Lord *Eysselle* and *Galle*, in the Cros. And there is on of the Nayles, that *Crist* was naylled with on the Cros. And some Men trowen, that half the * Cros, that

* See *pag.* 33.

Crist

Crist was don on, be in *Cipres*, in an Abbey of Monkes, that Men callen the Hille of the Holy Cros; but it is not so: For that Cros, that is in *Cypre*, is the Cros, in the whiche *Dysmas* the gode Theef was honged onne. But alle Men knowen not that; and that is evylle y don. For for profyte of the Offrynge, thei seye, that it is the Cros of oure Lord *Jesu Crist*. And zee schulle undrestonde, that the Cros of oure Lord was made of 4 manere of Trees, as it is conteyned in this Vers,

In Cruce fit Palma, Cedrus, Cypressus, Oliva.

For that pece, that wente upright fro the Erthe to the Heved, was of Cypresse; and the pece, that wente overthwart, to the whiche his Honds weren nayled, was of Palme; and the Stock, that stode within the Erthe, in the whiche was made the Morteys, was of Cedre; and the Table aboven his Heved, that was a Fote and an half long, on the whiche the Title was writen, in *Ebreu*, *Greu* and *Latyn*, that was of Olyve. And the *Jewes* maden the Cros of theise 4 manere of Trees: For thei trowed that oure Lord *Jesu Crist* scholde han honged on the Cros, als longe as the Cros myghten laste. And therfore made thei the Foot of the Cros of Cedre. For Cedre

dre may not, in Erthe ne in Watre, rote. And therfore thei wolde, that it ſcholde have laſted longe. For thei trowed, that the Body of *Criſt* ſcholde have ſtonken; therfore thei made that pece, that went from the Erthe upward, of Cypres: For it is welle ſmellynge; ſo that the ſmelle of his Body ſcholde not greve Men, that wenten forby. And the overthwart pece was of Palme: For in the y *Olde Teſtament*, it was ordyned, that whan on overcomen, he ſcholde be crowned with Palme: And for thei trowed, that thei hadden the Victorye of *Criſt Jeſus*, therfore made thei the overthwart pece of Palme. And the Table of the Tytle, thei maden of Olyve; for Olyve betokenethe Pes. And the ſtorye of *Noe* wytneſſethe, whan that the Culver broughte the Braunche of Olyve, that betokend Pes made betwene God and Man. And ſo trowed the *Jewes* for to have Pes, whan *Criſt* was ded: For thei ſeyd, that he made Diſcord and Strif amonges hem. And zee ſchulle undirſtonde, that oure Lord was y naylled on the Cros lyggynge; and therfore he ſuffred the more peyne. And the Criſtene Men, that dwellen bezond the See, in *Grece*, ſeyn that the Tree of the Cros, that we callen

y Rather, Olympick Games.

Cypreſſe

Cypresse, was of that Tree, that *Adam* ete the Appulle of: and that fynde thei writen. And thei seyn also, that here Scripture seythe, that *Adam* was seek, and seyde to his Sone *Sethe*, that he scholde go to the Aungelle, that kepte Paradys, that he wolde senden hym Oyle of Mercy, for to anoynte with his Membres, that he myghte have hele. And *Sethe* wente. But the Aungelle wolde not late him come in; but seyd to him, that he myghte not have of the Oyle of Mercy. But he toke him three Greynes of the same Tree, that his Fadre eet the Appelle offe; and bad him, als sone as his Fadre was ded, that he scholde putte theise three Greynes undre his Tonge, and grave him so: and he dide. And of theise three Greynes sprong a Tree, as the Aungelle seyde, that it scholde, and bere a Fruyt, thorghe the whiche Fruyt *Adam* scholde be saved. And whan *Sethe* cam azen, he fonde his Fadre nere ded. And whan he was ded, he did with the Greynes, as the Aungelle bad him; of the whiche sprongen three Trees, of the whiche the Cros was made, that bare gode Fruyt and blessed, oure Lord *Jesu Crist*; thorghe whom, *Adam* and alle that comen of him, scholde be saved and delyvered from drede of Dethe withouten ende, but it be here

own defaute. This holy Cros had the *Jewes* hydde in the Erthe, undre a Roche of the Mownt of *Calvarie*; and it lay there 200 zeer and more, in to the tyme that Seynt *Elyne*, thar was Modre to *Conſtantyn* the Emperour of *Rome* And ſche was Doughtre of Kyng [z] *Cool* born in *Colcheſtre*, that was Kyng of *Engelond*, that was clept thanne, *Brytayne* the more; the whiche the Emperour *Conſtance* wedded to his Wyf, for here Bewtee, and gat upon hire *Conſtantyn*, that was aftre Emperour of *Rome*.

And zee ſchulle undirſtonde, that the Cros of oure Lord was eyght Cubytes long, and the overthwart piece was of lengthe thre Cubytes and an half. And o partie of the Crowne of oure Lord, wherwith he was crowned, and on of the Nayles, and the Spere Heed, and many other Relikes ben in *France*, in the Kinges Chapelle. And the Crowne lythe in a Veſſelle of Criſtalle richely dyghte. For a Kyng of *Fraunce* boughte theiſe Relikes ſomtyme of the *Jewes*; to whom the Emperour had leyde hem to wedde, for a gret ſumme of Sylvre. And zif alle it be ſo, that Men ſeyn, that this Croune is of Thornes, zee ſchulle undirſtonde, that it was of Jonkes of the See,

[z] *Coyle*, E. 2. *Coel*, E. 4.

that

that is to ſey, Ruſhes of the See, that prykken als ſcharpely as Thornes. For I have ſeen and beholden many tymes that of *Parys* and that of *Coſtantynoble:* For thei were bothe on, made of Ruſſches of the See. But Men han departed hem in two Parties: of the whiche, o part is at *Parys*, and the other part is at *Coſtantynoble*. And I have on of tho precyouſe Thornes, that ſemethe licke a white Thorn; and that was zoven to me for gret Specyaltee. For there are many of hem broken and fallen into the Veſſelle, that the Croune lythe in: For thei breken for dryeneſſe, whan Men meven hem, to ſchewen hem to grete Lordes, that comen thidre.

And zee ſchulle undirſtonde, that oure Lord *Jeſu*, in that Nyghte that he was taken, he was y lad in to a Gardyn; and there he was firſt examyned righte ſcharply; and there the *Jewes* ſcorned him, and maden him a Crowne of the Braunches of Albeſpyne, that is White Thorn, that grew in that ſame Gardyn, and ſetten it on his Heved, ſo faſte and ſo ſore, that the Blood ran down be many places of his Viſage, and of his Necke, and of his Schuldres. And therfore hathe White Thorn many Vertues: For he that berethe a Braunthe on him thereoffe, no Thondre ne no maner

of

of Tempeſt may dere him; ne in the Hows, that it is inne, may non evylle Goſt entre ne come unto the place that it is inne. And in that ſame Gardyn, Seynt *Petre* denyed oure Lord thryes. Aftreward was oure Lord lad forthe before the Biſſchoppes and the Mayſtres of the Lawe, in to another Gardyn of *Anne*; and there alſo he was examyned, repreved and ſcorned, and crouned eſt with a whyte Thorn, that Men clepethe Barbarynes, that grew in that Gardyn, and that hathe alſo manye Vertues. And afterward he was lad in to a Gardyn of *Cayphas*, and there he was crouned with [a] Eglentier. And aftre he was lad in to the Chambre of *Pylate*, and there he was examynd and crouned. And the *Jewes* ſetten him in a Chayere and cladde him in a Mantelle; and there made thei the Croune of Jonkes of the See; and there thei kneled to him, and skornede him, ſeyenge, *Ave, Rex Judeorum*, that is to ſeye, heyl Kyng of *Jewes*. And of this Croune, half is at *Parys*, and the other half at *Coſtantynoble*. And this Croune had *Criſt* on his Heved, whan he was don upon the Cros: And therfore oughte Men to worſchipe it and holde it more worthi than ony of the othere.

[a] *Englenter*, E. 1, 2. F. 1, 2. *Eglentine*, E. 4.

And the Spere ſchaft hathe the Emperour of *Almayne*; but the Heved is at *Parys*. And natheles the Emperour of *Coſtantynoble* ſeythe that he hathe the Spere Heed: and I have often tyme ſeen it; but it is grettere than that at *Parys*.

CAP. III.

Of the Cytee of Coſtantynoble, *and of the Feithe of* Grekis.

AT *Coſtantynoble* lyethe Seynte *Anne* oure Ladyes Modre, whom Seynte *Elyne* dede brynge fro *Jeruſalem*. And there lyethe alſo the Body of *John Criſoſtome*, that was Erchebiſſchopp of *Coſtantynoble*. And there lythe alſo Seynt *Luke* the Evaungeliſt: For his Bones weren broughte from *Bethanye*, where he was beryed. And many othere Relikes ben there. And there is the Veſſelle of Ston, as it were of Marbelle, that Men clepen Enydros, that evermore droppeth Watre, and fillethe himſelf everiche zeer, till that it go over above, withouten that that Men take fro withinne.

Coſtanty-

Costantynoble is a fulle fayr Cytee, and a gode and a wel walled, and it is three cornered. And there is an Arm of the See *Hellespont:* and sum Men callen it the Mouthe of *Costantynoble*; and sum Men callen it the Brace of Seynt *George:* and that Arm closethe the two partes of the Cytee. And upward to the See, upon the Watre, was wont to be the grete Cytee of *Troye*, in a fulle fayr Playn: But that Cytee was destroyed by hem of *Grece*, and lytylle apperethe there of, be cause it so longe sithe it was destroyed.

Abouten *Grece* there ben many Iles, as [a] *Calistre*, [b] *Calcas*, [c] *Critige*, [d] *Tesbria*, [e] *Mynea*, [f] *Flaxon*, *Melo*, *Carpate* and *Lempne*. And in this Ile is the Mount *Athos*, that passeth the Cloudes. And there ben many dyvers Langages and many Contreys, that ben obedyent to the Emperour; that is to seyn *Turcople*, *Pyneynard*, *Cornange*, and manye o-

[a] *Calastre*, E. 1, 2, 3, 4. *Callistè* is one of the Cyclades.

[b] *Colchos*, L. 1, 3. It is wanting in E. 1, 2.

[c] *Catige*, E. 1. *Certyge*, E. 2. *Cectyge*, E. 3. *Crezitigia*, L. 1, 2. *Ortigo*, L. 3. *Settyge*, E. 4. *Ortigia*, I.

[d] *Tesbiria*, E. 1, 2, 3. *Thoysoria*, E. 4. *Treibria*, L. 1, 2. *Tylbryä*, L. 3. *Resoria*, I.

[e] *Arynona*, E. 1. *Mynona*, E. 2, 3, 4. *Athos*, *Minex*, L. 1. *Minex*, L. 2. *Minos*, L. 3. *Mirea*, I. *Mynia* is a Town in the Isle *Amorgus*.

[f] *Faxton*, E. 1, 3, 4. *Flexon*, L. 3. *Flazon*, I. This Place and the three next are wanting in E. 2.

there, as *Trachye*, and *Macedoigne*, of the whiche *Alisandre* was Kyng. In this Contree was *Aristotle* born, in a Cytee that Men clepen *Stragers*, a lytil fro the Cytee of *Trachye*. And at *Stragers* lythe *Aristotle*; and there is an Awtier upon his Toumbe: And there maken Men grete Festes of hym every zeer, as thoughe he were a Seynt. And at his Awtier, thei holden here grete Conseilles and here Assembleez: And thei hopen, that thorghe inspiracioun of God and of him, thei schulle have the better Conseille. In this Contree ben righte hyghe Hilles, toward the ende of *Macedonye*. And there is a gret Hille, that Men clepen *Olympus*, that departeth *Macedonye* and *Trachye*: And it is so highe, that it passeth the Cloudes. And there is another Hille, that is clept *Athos*, that is so highe, that the Schadewe of hym rechethe to [g] *Lempne*, that is an Ile; and it is 76 Myle betwene. And aboven at the cop of the Hille, is the Eir so cleer, that Men may synde no Wynd there. And therfore may no Best lyve there; and so is the Eyr drye. And Men seye in theise Contrees, that Philosophres som tyme wenten upon theise Hilles, and helden

g According to the old *Greek* Verse, Ἄθως καλύπτει πλεύσας λιμνιας ὅσους.

to

to here Nose a Spounge moysted with Watre, for to have Eyr; for the Eyr above was so drye. And aboven, in the Dust and in the Powder of tho Hilles, thei wroot Lettres and Figures with hire Fingres: and at the zeres ende thei comen azen, and founden the same Lettres and Figures, the whiche thei hadde writen the zeer before, withouten ony defaute. And therfore it semethe wel, that theise Hilles passen the Clowdes and joynen to the pure Eyr.

At *Costantynoble* is the Palays of the Emperour, righte fair and wel dyghte: and therein is a fair place for Justynges, or for other Pleyes and Desportes. And it is made with Stages, and hath Degrees aboute, that every Man may wel se, and non greve other. And undre theise Stages, ben Stables wel y vowted for the Emperours Hors; and alle the Pileres ben of Marbelle. And with in the Chirche of Seynt *Sophie*, an Emperour somtyme wolde have biryed the Body of his Fadre, whan he was ded; and as thei maden the Grave, thei founden a Body in the Erthe, and upon the Body lay a fyn Plate of Gold; and there on was writen, in *Ebreu*, *Grece* and *Latyn*, Lettres that seyden thus, *Jesus Cristus nascetur de Virgine* Maria, *& ego credo in eum:* That

is to seyne, *Jesu Crist* schalle be born of the Virgynè *Marie*, and I trowe in hym. And the Date whan it was leyd in the Erthe, was 2000 zeer before oure Lord was born. And zet is the Plate of Gold in the Thresorye of the Chirche. And Men seyn, that it was *Hermogene* the Wise Man.

And zif alle it so be, that Men of *Grece* ben Cristene, zit they varien from oure Feithe. For thei seyn, that the Holy Gost may not come of the Sone; but alle only of the Fadir. And thei are not obedyent to the Chirche of *Rome*, ne to the Pope. And thei seyn, that here Patriark hathe as meche Power over the See, as the Pope hathe on this syde the See. And therfore Pope *Johne* the 22d sende Lettres to hem, how Cristene Feithe scholde ben alle on; and that thei scholde ben obedyent to the Pope, that is Goddis Vacrie on Erthe; to whom God zaf his pleyn Power, for to bynde and to assoille: And therfore thei scholde ben obedyent to him. And thei senten azen dyverse Answeres; and amonges othere, thei seyden thus: *Potentiam tuam summam, circa tuos subjectos, firmiter credimus. Superbiam tuam summam tolerare non possumus. Avaritiam tuam summam satiare non intendimus. Dominus tecum: quia Dominus nobiscum*

biſcum eſt. That is to ſeye: *We trowe wel, that thi Power is gret upon thi Subgettes. We mai not ſuffre thin highe Pryde. We ben not in purpos to fulfille thi gret Covetyſe. Lord be with The: For oure Lord is with us. Fare welle.* And other Anſwere myghte he not have of hem. And alſo thei make here Sacrement of the Awteer of Therf Bred: For oure Lord made it of ſuche Bred, whan he made his Mawndee. And on the Scherethors Day make thei here Therf Bred, in tokene of the Mawndee, and dryen it at the Sonne, and kepen it alle the Zeer, and zeven it to ſeke Men, in ſtede of Goddis Body. And thei make but on Unxioun, whan thei Criſtene Children. And thei anoynte not the ſeke Men. And thei ſeye, that there nys no Purgatorie, and the Soules ſchulle not have nouther Joye ne Peyne, tille the Day of Doom. And thei ſeye, that Fornicatioun is no Synne dedly, but a thing that is kyndely: and the Men and Women ſcholde not wedde but ones; and whoſo weddethe oftere than ones, here Children ben Baſtardis and geten in Synne. And here Preſtis alſo ben wedded. And thei ſeye alſo, that Uſure is no dedly Synne. And thei ſellen Benefices of Holy Chirche: And ſo don Men in othere Places:

God amende it, whan his Wille is. And that is gret Sclaundre. For now is Symonye Kyng crouned in Holy Chirche: God amende it for his Mercy. And thei seyn, that in Lentone, Men schulle not faste, ne synge Masse; but on the *Satreday* and on the *Sonday*. And thei faste not on the *Satreday*, no tyme of the Zeer, but it be *Cristemasse* even or *Estre* even. And thei suffre not the *Latynes* to syngen at here Awteres: And zif thei done, be ony Aventure, anon thei wasschen the Awteer with holy Watre. And thei seyn, that there scholde be but o Masse seyd at on Awtier, upon o Day. And thei seye also, that oure Lord ne eet nevere Mete: But he made tokene of etyng. And also thei seye, that wee synne dedly, in schavynge oure Berdes. For the Berd is tokene of a Man, and Zifte of oure Lord. And thei seye, that wee synne dedly, in etynge of Bestes, that weren forboden in the *Old Testement*, and of the olde Lawe; as Swyn, Hares, and othere Bestes, that chewen not here Code. And thei seyn, that wee synnen, whan wee eten Flesche on the Dayes before *Assche Wednesday*, and of that that wee eten Flesche the *Wednesday*, and Egges and Chese upon the *Frydayes*. And thei accursen alle tho, that absteynen hem to

eten

eten Flesche the *Satreday*. Also the Emperour of *Costantynoble* makethe the Patriarke, the Erchebysschoppes and the Bisshoppes; and zevethe the Dignytees and the Benefices of Chirches, and deprivethe hem that ben worthy, whan he fyndethe ony Cause. And so is he Lord bothe temperelle and spirituelle, in his Contree. And zif zee wil wite of here A, B, C, what Lettres thei ben, here zee may seen hem, with the Names, that thei clepen hem there amonges hem.

α Alpha, β Betha, γ Gamma, δ Deltha, ε Epsilon, ζ Zeta, η Eta, θ Theta, ι Iota, κ Kappa, λ Lambda, μ My, ν Ny, ξ Xi, ο Omicron, π Pi, ρ Rho, σ Sigma, τ Tau, υ Upsilon, φ Phi, χ Chi, ψ Psi, ω Omega.

And alle be it that theise thinges touchen not to o way, nevertheles thei touchen to that, that I have hight zou, to schewe zou a partie of Custumes and Maneres, and dyversitees of Contrees. And for this is the firste Contree, that is discordant in Feythe and in Beleeve, and variethe from oure Feythe, on this half the See, therefore I have sett it here, that zee may knowe the dyversitee that is betwene oure Feythe and theires. For many Men han gret lykynge, to here speke of straunge thinges of dyverse Contreyes.

CAP.

CHAP. IV.

Of the Weye fro Costantynoble *to* Jerusalem. *Of Seynt* John *the Evaungelist; and of* Ypocras *Daughter, transformed from a Wōman to a Dragoun.*

NOW returne I azen, for to teche zou the Way from *Costantynoble* to *Jerusalem.* He that wol thorghe *Turkye*, he gothe toward the Cytee of *Nyke*, and passethe thorghe the zate of [h] *Chienetout*, and alle weyes Men seen before hem the Hille of *Chienetout*, that is righte highe: And it is a Myle and an half from *Nyke*. And whoso wil go be Watre, be the Brace of Seynt *George*, and by the See, where Seynt *Nycholas* lyethe, and toward many other Places: First Men gothe to an Ile, that is clept *Sylo*. In that Ile growethe Mastyck on smale Trees: and out of hem comethe Gomme, as it were of Plombtrees or of Cherietrees. And astre gon Men thorghe the Ile of *Pathmos*: And there wrot Seynt *John* the Evaungelist, the Apocalips. And zee schulle

[h] *Theivitot*, E. 1. *Chivitot*, E. 2. 3, 4. *Chinetut*, F. 1.

undre-

undreſtonde, that Seynt *Johne* was of Age 32 Zeer, whan oure Lord ſuffred his Paſſioun; and aftre his Paſſioun, he lyvede 67 Zeer, and in the 100th Zeer of his Age he dyede. From *Pathmos* Men gon unto *Epheſim*, a fair Citee and nyghe to the See. And there dyede Seynte *Johne*, and was buryed behynde the highe Awtiere, in a Toumbe. And there is a fair Chirche. For Criſtene Men weren wont to holden that Place alweyes. And in the Tombe of Seynt *John* is noughte but Manna, that is clept Aungeles Mete. For his Body was tranſlated in to Paradys. And *Turkes* holden now alle that Place, and the Citee and the Chirche. And alle *Aſie* the leſſe is y cleped *Turkye*. And zee ſchulle undreſtonde, that Seynt *Johne* leet make his Grave there in his Lyf, and leyd himſelf there inne alle quyk. And therfore ſomme Men ſeyn, that he dyed noughte, but that he reſtethe there til the Day of Doom [i]. And forſothe there is a gret Marveyle: For Men may ſee there the Erthe of the Tombe apertly many tymes ſteren and

[i] Long before our Author's time, the Text, in *John* xxi. 22, 23, in the vulgar *Latin*, happen'd to be chang'd in favour of this Notion: For *Jeſus*'s Anſwer to *Peter*'s Queſtion about *John*; *Lord, and what ſhall this Man do?* is there, *Sic eum volo manere donec veniam*; the Conjunction *Si* being dropt, by means of *Sic* following.

meven,

meven, as there weren quykke thinges undre.

And from *Ephesim* Men gon thorghe many Iles in the See, unto the Cytee of [k] *Paterane*, where Seynt *Nicholas* was born, and so to [l] *Martha*, where he was chosen to ben Bisschoppe: and there growethe right gode Wyn and strong; and that Men callen Wyn of *Martha*. And from thens gon Men to the Ile of *Crete*, that the Emperour zaf somtyme to [m] *Janeweys*. And thanne passen Men thorghe the Isles of *Colos* and of [n] *Lango*; of the whiche Iles *Ypocras* was Lord offe. And some Men seyn, that in the Ile of *Lango* is zit the Doughtre of *Ypocras*, in forme and lykenesse of a gret Dragoun, that is an hundred Fadme of lengthe, as Men seyn: For I have not seen hire. And thei of the Iles callen hire, Lady of the Lond. And sche lyethe in an olde Castelle, in a Cave, and schewethe twyes or thryes in the Zeer. And sche dothe non harm to no Man, but zif Men don hire harm. And

[k] *Pathan*, E. 1. *Patrau*, F. 1. *Patyran*, E 2. *Pateran*, L. 1, 2, 3, 4. *Pataran*, E. 3. *Maiolica*, I. *Pateram Civitatem Pannonie*, L. 4. It should be *Paterà*, a City of *Lycia*.

[l] *Marka*, E. 2, 3, 4. *Marrea*, F 2. *Mirreorum*, L. 1, 2. *Myrrheam*, L. 3, 4. *Maretta*, I. It should be *Myra*, and City of *Lycia*. [m] The *Genoese*.

[n] *Lango* is but another Name of the Isle *Cos* or *Cobos*, where *Hippocrates* the famous Physician was born.

sche

ſche was thus chaunged and transformed, from a fair Damyſele, in to lykneſſe of a Dragoun, be a Goddeſſe, that was clept [o] *Deane*. And Men ſeyn, that ſche ſchalle ſo endure in that forme of a Dragoun, unto the tyme that a Knyghte come, that is ſo hardy, that dar come to hire and kiſſe hire on the Mouthe: And then ſchalle ſche turne azen to hire owne Kynde, and ben a Woman azen: But aftre that ſche ſchalle not liven longe. And it is not longe ſiththen, that a Knyghte of the *Rodes*, that was hardy and doughty in Armes, ſeyde that he wolde kyſſen hire. And whan he was upon his Courſere, and wente to the Caſtelle, and entred in to the Cave, the Dragoun lifte up hire Hed azenſt him. And whan the Knyghte ſaw hire in that Forme ſo hidous and ſo horrible, he fleyghe awey. And the Dragoun bare the Knyghte upon a Roche, mawgre his Hede; and from that Roche, ſche caſte him in to the See: and ſo was loſt bothe Hors and Man. And alſo a zonge Man, that wiſte not of the Dragoun, wente out of a Schipp, and wente thorghe the Ile, til that he come to the Caſtelle, and cam in to the Cave; and wente ſo longe, til that he fond a Chambre, and there he ſaughe a Damyſele, that

[o] *Diana.*

kembed

kembed hire Hede, and lokede in a Myrour; and ſche hadde meche Treſoure abouten hire: and he trowed, that ſche hadde ben a comoun Woman, that dwelled there to reſceyve Men to Folye. And he abode, tille the Damyſele ſaughe the ſchadewe of him in the Myrour. And ſche turned hire toward him, and asked hym, what he wolde. And he ſeyde, he wolde ben hire Limman or Paramour. And ſche asked him, zif that he were a Knyghte. And he ſeyde, nay. And than ſche ſeyde, that he myghte not ben hire Lemman: But ſche bad him gon azen unto his Felowes, and make him Knyghte, and come azen upon the Morwe, and ſche ſcholde come out of the Cave before him; and thanne come and kyſſe hire on the Mowthe, and have no Drede; for I ſchalle do the no maner harm, alle be it that thou ſee me in lykneſſe of a Dragoun. For thoughe thou ſee me hidouſe and horrible to loken onne, I do the to wytene, that it is made be Enchauntement. For withouten doute, I am non other than thou ſeeſt now, a Woman; and therfore drede the noughte. And zif thou kyſſe me, thou ſchalt have alle this Treſoure, and be my Lord, and Lord alſo of alle that Ile. And he departed fro hire and wente

wente to his Felowes to Schippe, and lete make him Knyghte, and cam azen upon the morwe, for to kyſſe this Damyſele. And when he ſaughe hire comen out of the Cave, in forme of a Dragoun, ſo hidouſe and ſo horrible, he hadde ſo gret drede, that he fleyghe azen to the Schippe; and ſche folewed him. And whan ſche ſaughe, that he turned not azen, ſche began to crye, as a thing that hadde meche Sorwe: and thanne ſche turned azen, in to hire Cave; and anon the Knyghte dyede. And ſiththen hidrewards, myghte no Knyghte ſe hire, but that he dyede anon. But whan a Knyghte comethe, that is ſo hardy to kiſſe hire, he ſchalle not dye; but he ſchalle turne the Damyſele in to hire righte Forme and kyndely Schapp, and he ſchal be Lord of alle the Contreyes and Iles aboveſeyd.

And from thens Men comen to the Ile of *Rodes*, the whiche Ile [p] Hoſpitaleres holden and governen; and that token thei ſumtyme from the Emperour: And it was wont to be clept [q] *Collos*; and ſo callen it the *Turks* zit.

[p] An Order of Knights, called alſo Knights of St. *John* of *Jeruſalem*.

[q] From the *Coloſſus* there, an Image of *Jupiter*, 70 Cubits or 105 Foot high; being one of the Wonders of the World.

And

And Seynt [r] *Poul*, in his Epistles, writeth to hem of that Ile, *ad Colossenses*. This Ile is nyghe 800 Myle from *Costantynoble*.

And from this Ile of *Rodes*, Men gon to *Cipre*, where bethe many Vynes, that first ben rede, and aftre o Zeer, thei becomen white: and theise Wynes that ben most white, ben most clere and best of smelle. And Men passen be that Way, be a Place that was wont to ben a gret Cytee and a gret Lond: and the Cytee was clept [s] *Cathaillye*: the whiche Cytee and Lond was lost, thorghe Folye of a zonge Man. For he had a fayr Damysele, that he loved wel, to his Paramour; and sche dyed sodeynly, and was don in a Tombe of Marble: and for the grete Lust, that he had to hire, he wente in the Nyghte unto hire Tombe and opened it, and went in and lay be hite, and wente his wey. And whan it came to the ende of nine Monethes, there com a Voys to him, and seyde, Go to the Tombe of that Woman,

[r] The Author had the concurring Opinion of some modern *Greeks*, that this was the Place, to which St. *Paul* directs his Epistle to the *Colossians*. But that it was not this Place, but *Colossa*, a City of *Phrygia Major*, appears from the Conclusion of the Epistle, where mention is made of *Laodicea* and *Hierapolis*, two neighbouring Cities of *Phrygia Major*.

[s] *Catala*, E. 1. *Sathalay*, E. 2, 3, 4. *Sathalie*, L. 3, 4. *Chatalie*, F. 2. *Cataillie*, F. 1. *Cattalie*, L. 2. .....*lie*, L. 1. *Setalia*, I.

and

and open it and beholde what thou haſt begoten on hire; and zif thou lette to go, thou ſchalt have a gret harm. And he zede and opened the Tombe; and there fleyghe out an [t] Eddere righte hidous to ſee; the whiche als ſwythe fleighe aboute the Cytee and the Contree; and ſone aftre the Cytee ſank down. And there ben manye perilouſe paſſages.

Fro *Rodes* to *Cypre*, ben 500 Myle and more. But Men may gon to *Cypre*, and come not at *Rodes*. *Cypre* is righte a gode Ile and a fayr and a gret, and it hathe 4 princypalle Cytees within him. And there is an Erchebyſſhoppe at [u] *Nichoſie*, and 4 othere Byſſchoppes in that Lond. And at *Famagoſt* is on of the princypalle Havenes of the See, that is in the World: and there arryven Criſtene Men and Sarazynes and Men of alle Naciouns. In *Cipre* is the Hille of the Holy Cros; and there is an Abbeye of Monkis blake; and there is the Cros of *Diſmas* the gode Theef, as I have ſeyd before [x]. And ſumme Men trowen, that there is half the Croſſe of oure Lord: but it is not ſo: and thei don

[t] All the Manuſcripts but that the Book is printed from, have it, *an Head*.

[u] *Famaguſta*, all the *Latin* Manuſcripts have it, and that right.

[x] Page 11.

evylle, that make Men to beleeve so. In *Cipre* lythe Seynt [y] *Zeuomyne:* of whom Men of that Contree maken gret Solempnytee. And in the Castelle of *Amours*, lythe the Body of Seynt *Hyllarie*; and Men kepen it righte worschipfully. And besyde *Famagost*, was Seynt *Barnabee* the Apostle born. In *Cipre* Men hunten with [z] Papyonns, that ben lyche Lepardes: and thei taken wylde Bestes righte welle, and thei ben somdelle more than Lyouns; and thei taken more scharpely the Bestes and more delyverly, than don Houndes. In *Cipre* is the manere of Lordis and alle othere Men, alle to eten on the Erthe. For thei make Dyches in the Erthe alle aboute in the Halle, depe to the Knee, and thei do pave hem: and whan thei wil ete, thei gon there in and sytten there. And the Skylle is, for thei may ben the more fresche: For that Lond is meche more hottere than it is here. And at grete Festes and for Straungeres, thei setten Formes and Tables, as Men don in this Contree: but thei had lever sytten in the Erthe.

From *Cypre*, Men gon to the Lond of *Jerusalem*, be the See: and in a Day and in a Nyghte, he that hathe gode Wynd, may come to the Havene of *Thire*, that now is clept

[y] *Genonoun*, E. 1. [z] *Pampyons*, E. 4.

Surrye.

Surrye. There was ſomtyme a gret Cytee and a gode, of Cryſtene Men: but *Sarazins* han deſtroyed it a gret partye; and thei kepe that Havene right welle, for drede of Criſtene Men. Men myghte go more right to that Havene, and come not in *Cypre*: but thei gon gladly to *Cypre*, to reſte hem on the Lond, or elles to bye thingis, that thei have nede to here lyvynge. On the See ſyde, Men may fynde many Rubyes. And there is the Welle, of the whiche Holy Writt ſpekethe offe, and ſeythe, [a] *Fons Ortorum, & Puteus Aquarum viventium*. That is to ſeye, *The Welle of Gardyns, and the Dyche of lyvynge Watres*. In this Cytee of *Thire*, ſeyde the Woman to oure Lord, *Beatus Venter qui te portavit, & Ubera que ſucciſti*: That is to ſeye, *Bleſſed be the Body, that the baar, and the Pappes that thou ſowkedeſt*. And there oure Lord forzaf the Woman of *Chananee* hire Synnes. And before *Tyre*, was wont to be the Ston, on the whiche oure Lord ſat and prechede: and on that Ston, was founded the Chirche of Seynt Savyour.

And 8 Myle from *Tyre*, toward the Eſt, upon the See, is the Cytee of *Sarphen*, in *Sarept* of *Sydonyens*. And there was wont

[a] Canticles IV. 15.

for to dwelle *Helye* the Prophete; and there reyſed he *Jonas* the Wydwes Sone from Dethe to Lyf. And 5 Myle fro *Sarphen*, is the Cytee of *Sydon:* of the whiche Citee, *Dydo* was Lady, that was *Eneas* Wyf aftre the Deſtruccioun of *Troye*; and that founded the Cytee of *Cartage* in *Affrick*, and now is cleped [b] *Dydon Sayete*. And in the Cytee of *Tyre*, regned *Agenore* the Fadre of *Dydo*. And 16 Myles from *Sydon*, is *Beruthe*. And from *Beruthe* to *Sardenare*, is 3 Journeyes. And from *Sardenar*, is 5 Myle to *Damask*.

And whoſo wil go longe tyme on the See, and come nerrer to *Jeruſalem*, he ſchal go fro *Cipre*, be See, to the Port *Jaff*. For that is the nexte Havene to *Jeruſalem*. For fro that Havene, is not but o Day Journeye and an half to *Jeruſalem*. And the Town is called *Jaff*; for on of the Sones of *Noe*, that highte *Japhet*, founded it; and now it is clept *Joppe*. And zee ſchulle undreſtonde, that it is on of the oldeſt Townes of the World: For it was founded before *Noes* Flode. [c] And zitt there

[b] *Didonſarte*, E. 4.

[c] And there be Bones of a Geant's Syde 40 Foot long, E. 1, 2, 3, 4. but the *French* and *Latin* Manuſcripts agree with this Text. Such was the Ignorance of thoſe Times, as to miſtake *Andromeda*, for the Monſter that was to have devoured her.

ſchewethe

ſchewethe in the *Roche* ther, as the *Irene Cheynes* were feſtned, that *Andromade* a gret Geaunt was bounden with, and put in Preſoun before *Noes* Flode: of the whiche Geaunt, is a Rib of his Syde, that is 40 Fote longe.

And whoſo wil arryve at the firſte Port of *Thire* or of *Surre*, that I have ſpoken of before, may go be Londe, zif he wil, to *Jeruſalem*. And Men gothe fro *Surre* unto the Citee of *Dacoun* in a Day. And it was clept ſomtyme *Tholomayde*. And it was ſomtyme a Cytee of Criſtenemen, fulle fair; but it is now deſtroyed: and it ſtont upon the See. And fro *Venyſe* to *Akoun*, be See, is 2080 Myles of *Lombardye*. And fro *Calabre* or fro *Cecyle* to *Akoun*, be See, is 1300 Myles of *Lombardye*. And the Ile of *Crete* is right in the myd weye. And beſyde the Cytee of *Akoun*, toward the See, 120 Furlonges on the right ſyde, toward the Southe, is the Hylle of *Carmelyn*, where *Helyas* the Prophete dwellede; and there was firſt the Ordre of Freres Carmes founded. This Hille is not right gret, ne fulle highe. And at the Fote of this Hille was ſomtyme a gode Cytee of Criſtene Men, that Men cleped *Cayphas*: For *Cayphas* firſt founded it: but it is now alle waſted. And on the lift ſyde of the Hille *Carmelyn*, is a

Town, that Men clepen *Saffre:* and that is ſett on another Hille. There Seynt *James* and Seynt *Johne* were born: and in the Worſchipe of hem, there is a fair Chirche. And fro *Tholomayde*, that Men clepen now *Akoun*, unto a gret Hille, that is clept *Scalle* of *Thires*, is 100 Furlonges. And beſyde the Cytee of *Akoun*, renneth a lytille Ryvere, that is clept *Belon*. And there nyghe, is the Foſſe of *Mennon*, that is alle round; and it is 100 Cubytes of largeneſſe, and it is alle fulle of Gravelle, ſchynynge brighte, of the whiche Men maken fair Verres and clere. And Men comen fro ſer, by Watre in Schippes, and be Londe with Cartes, for to fetten of that Gravelle. And thoughe there be nevere ſo moche taken awey there of, on the Day, at Morwe it is as fulle azen, as evere it was. And that is a gret mervaille. And there is everemore gret Wynd in that Foſſe, that ſterethe everemore the Gravelle, and makethe it trouble. And zif ony Man do thereinne ony maner Metalle, it turnethe anon to Glaſſe. And the Glaſſe, that is made of that Gravelle, zif it be don azen in to the Gravelle, it turnethe anon in.to Gravelle as it was firſt. And therfore ſomme Men ſeyn, that it is a ſweloghe of the gravely See.

Alſo

Alſo fro *Akoun* aboveſeyd, gon Men forthe 4 Journees to the Citee of *Paleſtyn*, that was of the *Philiſtyenes*, that now is clept *Gaza*, that is a gay Cytee and a riche; and it is righte fayr, and fulle of Folke, and it is a lytille fro the See. And from this Cytee broughte *Sampſon* the ſtronge, the Zates upon an highe Lond, whan he was taken in that Cytee: and there he ſlowghe in a Paleys the Kyng and hymſelf, and gret nombre of the beſte of the *Philiſtienes*, the whiche had put out his Eyen, and ſchaven his Hed, and enpriſound him, be Treſoun of *Dalida* his Paramour. And therefore he made falle upon hem a gret Halle, whan thei were at Mete. And from thens, gon Men to the Cytee of *Ceſaire*, and ſo to the Caſtelle of *Pylgrymes*, and ſo to *Aſcolonge*, and than to *Jaffe*, and ſo to *Jeruſalem*.

Cap. V.

Of manye Names of Soudans, and of the Tour of Babiloyn.

AND whoſo wille go be Londe, thorghe the Lond of *Babyloyne*, where the Sowdan dwellethe comonly, he moſte gete Grace

of him and Leve, to go more sikerly thorghe tho Londes and Contrees. And for to go to the Mount of *Synay*, before that Men gon to *Jerusalem*, thei schalle go fro *Gaza* to the Castelle of *Daire*. And after that, Men comen out of *Surrye*, and entren in to Wyldernesse, and there the Weye is sondy. And that Wyldernesse and Desert lastethe 8 Journeyes. But alleweyes Men fynden gode Innes, and alle that hem nedethe of Vytaylle. And Men clepen that Wyldernesse [d] *Achelleke*. And whan a Man comethe out of that Desert, he entrethe in to *Egypt*, that Men clepen *Egypt Canopac*: and aftre other Langage, Men clepen it [e] *Morsyn*. And there first Men fynden a gode Toun, that is clept [f] *Belethe*; and it is at the ende of the Kyngdom of *Halappee*. And from thens Men gon to *Babyloyne* and to *Cayre*.

At *Babyloyne* there is a faire Chirche of oure Lady, where sche dwelled 7 Zeer, whan sche fleyghe out of the Lond of *Judee*, for drede of Kyng *Heroude*. And there lythe the Body of Seynt *Barbre* the Virgine and Martyr. And there duelled *Josephe*, whan he was sold of

[d] *Albylet*, F. 2. *Abylet*, F. 1. *Albelet*, L. 1, 2. *Abylech*, L. 3.
[e] *Mersin*, L. 1, 2. *Mersur*, L. 3, 4.
[f] *Balbeor*, L. 1, 2. F. 1, 2.

his

his Bretheren. And there made *Nabugodonozor* the Kyng putte three Children in to the Forneys of Fuyr; for thei weren in the righte Trouthe of Beleeve: The whiche Children Men cleped, *Ananya*, *Azaria*, *Mizaelle*; as the Psalm of *Benedicite* seythe. But *Nabugodonozor* cleped hem other wise, *Sydrak*, *Misak* and *Abdenago*: that is to seye, God glorious, God victorious, and God over alle Thinges and Remes. And that was for the Myracle, that he saughe Goddes Sone go with the Children thorghe the Fuyr, as he seyde. There duellethe the Soudan in his *Calahelyke*, (for there is comounly his See) in a fayr Castelle strong and gret and wel sett upon a Roche. In that Castelle duellen alle wey, to kepe it and to serve the Sowdan, mo than 6000 Persones, that taken alle here Necessaries of the Sowdanes Court. I oughte right wel to knowen it. For I duelled with him as Soudyour in his Werres a gret while, azen the § *Bedoynes*. And he wolde have maryed me fulle highely, to a gret Princes Daughtre, zif I wolde han forsaken my Lawe and my Beleve. But I thanke God, I had no wille to don it, for no thing, that he behighten me. And zee schulle undrestonde, that the Soudan is Lord of 5 Kyng-

* In *Babylon* of *Chaldæa*, and not in that of *Egypt*.
§ *Eedones*, L.

domes,

domes, that he hathe conquered and apropred to him be Strengthe: And theise ben the Names, the Kyngdom of *Canapak*, that is *Egypt*; and the Kyngdom of *Jerusalem*, where that *David* and *Salomon* were Kynges; and the Kyngdom of *Surrye*, of the whiche the Cytee of *Damasc* was chief; and the Kyngdom of *Alappe*, in the Lond of [h] *Mathe*, and the Kyngdom of *Arabye*, that was to on of the 3 Kynges, that made Offryng to oure Lord, whan he was born. And many othere, Londes he holdethe in his Hond. And there with alle he holdethe Calyffes, that is a fulle gret thing in here Langage: And it is als meche to seye as Kyng. And there were wont to ben 5 Soudans: but now there is no mo but he of *Egypt*. And the firste Soudan was [i] *Zarocon*, that was of *Mede*, (as was Fadre to *Sahaladyn*) that toke the Califfe of *Egypt* and sloughe him, and was made Soudan be Strengthe. Aftre that was Soudan, *Sahaladyn*, in whoos tymè the Kyng of *Englonde*, *Richarde* the firste, with manye othere, kepten the passage, that *Sahaladyn* ne myghte not passen. Aftre *Sahaladyn*, regned his Sone [k] *Boradyn*: and aftre him his Nephewe. Aftre

[h] *Dameth*, E. 2, 3, 4. [i] *Yaracon*, L. 1, 2. *Saracon*, L. 3, 4. [k] *Baradyn*, L. 1, 2.

that

that [l] the Comaynz, that weren in Servage in *Egypt*, felten hem ſelf, that thei weren of gret Power, thei cheſen hem a Soudain amonges hem; the whiche made [m] him to ben cleped [n] *Meletheſalan*. And in his tyme entred in to the Contree, of the Kynges of *France*, Seynt *Lowyz*, and foughte with him: and the Soudan toke him and enpriſound him. And this was ſlayn of his owne Servauntes. And aftre thei choſen an other to be Soudan, that thei cleped *Tympieman*. And he let delyveren Seynt *Lowys* out of Preſoun, for certeyn Ranſoum. And aftre on of theiſe Comaynz regned, that highte *Cachas*, and ſloughe *Tympieman*, for to be Soudan: and made him ben cleped [o] *Melechemes*. And aftre, another that hadde to Name [p] *Bendochdare*, that ſloughe *Melechemes*, for to be Soudan; and cleped himſelf [q] *Melechdare*. In his tyme, entred the gode Kyng *Edward* of *Englond* in *Syrye*, and dide gret harm to the *Sarrazines*. And aftre was this Soudan enpoyſound at *Damaſce*; and his Sone thoghte to regne aftre him be Heritage, and made him to ben clept [r] *Meleſchſache*. But another, that had to Name

[l] *Comunitas*, L. The Comons. [m] Himſelf.
[n] *Melochſala*, L. 1. [o] *Melethemeos*, L. 1, 2.
[p] *Bendothdar*, L. 1, 2. [q] *Molothdaer*. [r] *Melechſait*, L. 1, 2.

Elphy,

Elphy, chaced him out of the Contree, and made him Soudan. This Man toke the Cytee of *Tripollee* and destroyede manye of the Cristene Men, the Zeer of Grace 1289: but he was anon slayn. Aftre that was the Sone of *Elphy* chosen to ben Soudan, and cleped him [s] *Mellethasseraff:* and he toke the Citee of *Akoun*, and chaced out the Cristene Men: And this was also enpoysond. And than was his Brother y made Soudan, and was cleped *Melechnasser*. And aftre, on that was clept [t] *Guytoga*, toke him and put him in Prisoun, in the [u] Castelle of *Mountryvalle*; and made him Soudan be strengthe, and cleped him [x] *Melechcadelle:* And he was of *Tartaryne*. But the Comaynz chaced him out of the Contree, and diden hym meche Sorwe; and maden on of hem self Soudan, that hadde to Name [y] *Lachyn*. And he made him to ben clept [z] *Melechmanser*: the whiche on a Day pleyed at the Chesse, and his Swerd lay besyde him; and so befelle, that on wratthed him, and with his owne propre Swerd he was slayn. And aftre that, thei weren at gret Discord, for to make a Soudan. And fynally

[s] *Melethasserak*, L. 1. [t] *Gutoga*, L. 1, 2.
[u] *De Monte regali*, L. 1, 2. [x] *Mellethedelle*, L. 1.
[y] *Bachin*, L. 1, 2. [z] *Mellethmanser*, L. 1, 2.

thei

thei accordeden to *Melechnasser*, that *Gayaga* had put in Prisoun at *Mauntrevalle*. And this regnede longe and governed wisely; so that his eldest Sone was chosen afire him, *Melechemader*; the whiche his Brother [a] leet sle prevyly, for to have the Lordschipe, and made him to ben clept [b] *Melechmadabron*. And he was Soudan, whan I departed fro the Contrees. And wyte zee wel, that the Soudan may lede out of *Egipt*, mo than 200000 Men of Armes And out of *Surrye*, and out of *Turkye*, and out of other Contrees, that he holt, he may arrere mo than 500000. And alle tho ben at his Wages: and thei ben alle weys at him, withouten the Folke of his Contree, that is withouten Nombre. And everyche of hem hath be Zere, the mountance of 6 score Floreynes. But it behovethe, that every of hem holde 3 Hors and a Cameylle. And be the Cytees and be the Townes, ben Amyralles, that han the Governance of the Peple. On hath to governe 4, and another hath to governe 5, another mo, and another wel mo. And als moche takethe the Amyralle be him allone, as alle the other Souldyours han undre hym. And therfore whan the Soudan wille avance ony worthi Knyghte, he

[a] Fecit occidi, L. [b] *Mellethmandabron*, L. 1, 2.

makethe

makethe him a Amyralle. And whan it is ony Derthe, the Knyghtes ben right pore, and thanne thei sellen bothe here Hors and here Harneys. And the Soudan hathe 4 Wyfes, on Cristene and 3 *Sarazines:* of the whiche, on dwellethe at *Jerusalem*, and another at *Damasce*, and another at *Ascalon*. And whan hem lyst, thei remewen to other Cytees. And whan the Soudan wille, he may go visite hem. And he hathe as many Paramours, as hym lykethe. For he makethe to come before him, the fairest and the nobleste of Birthe and the gentylleste Damyseles of his Contree, and he makethe hem to ben kept and served fulle honourabely, and whan he wole have on to lye withe him, he makethe hem alle to come before him; and he beholdethe in alle, whiche of hem is most to his plesance, and to hire anon he sendethe or castethe a Ryng fro his Fyngre: And thanne anon sche schalle ben bathed and richely atyred, and anoynted with delicat thinges of swete smelle, and than lad to the Soudanes Chambre. And thus he dothe, als often as him list, when he wil have ony of hem. And before the Soudan comethe no Strangier, but zif he be clothed in Clothe of Gold or of *Tartarye* or of *Camaka*, in the *Sarazines* guyse, and as the *Sarazines* usen.

And

And it behovethe, that anon at the firſte ſight, that Men ſee the Soudan, be it in Wyndowe, or in what place elles, that Men knele to him and kyſſe the Erthe: for that is the manere to do Reverence to the Soudanne, of hem that ſpeken with him. And whan that Meſſangeres of ſtraunge Contrees comen before him, [c] the Meynee of the Soudan, whan the Straungeres ſpeken to hym, thei ben aboute the Souldan with Swerdes drawen and Gyſarmez and Axes, here Armes lift up in highe with the Wepenes, for to ſmyte upon hem, zif thei ſeye ony Woord, that is diſpleſance to the Soudan. And alſo, no Straungere comethe before him, but that he makethe him ſum Promys and Graunt, of that the Straungere askethe reſonabely, beſo it be not azenſt his Lawe. And ſo don othere Prynces bezonden. For thei ſeyn, that no Man ſchalle come before no Prynce, but that he be bettre, and ſchalle be more gladdere in departynge from his preſence, thanne he was at the comynge before hym.

And undirſtonde zee, that that *Babyloyne* that I have ſpoken offe, where that the Soudan duellethe, is not that gret *Babyloyne*, where the Dyverſitee of Langages was firſt

[c] Gens ipſius, L.

made

made for Vengeance, by the Myracle of God; when the grete Tour of *Babel* was begonnen to ben made; of the whiche the Walles weren [d] 64 Furlonges of heighthe; that is in the grete Desertes of *Arabye*, upon the Weye, as Men gon toward the Kyngdom of *Caldee*. But it is fulle longe sithe that ony Man durste neyhe to the Tour: for it is alle deserte and fulle of Dragouns and grete Serpentes, and fulle of dyverse venymouse Bestes alle abouten. That Tour, with the Cytee, was of 25 Myle in cyrcuyt of the Walles; as thei of the Contree seyn, and as Men may demen by estymatioun, aftre that Men tellen of the Contree. And thoughe it be clept the Tour of *Babiloyne*, zit natheles there were ordeyned with inne many Mansiouns and many gret duellynge Places, in lengthe and brede: And that Tour conteyned gret Contree in circuyt: For the Tour allone conteyned 10 Myle sqware. That Tour founded Kyng *Nembrothe*, that was Kyng of that Contree: and he was firste Kyng of the World. And he leet make an Ymage in the lyknesse of his Fadre, and constreyned alle his Subgettes for to worschipe it. And anon begonnen othere Lordes to do the same. And so begonnen the Ydoles and the

[d] So both *Latin* and *French* M SS.

Symulacres first. The Town and the Cytee weren fulle wel sett in a fair Contree and a Playn; that Men clepen the Contree of [e] *Samar*: of the whiche the Walles of the Cytee werein [f] 200 Cubytes in heighte, and 50 Cubytes in breadthe. And the Ryvere of *Euphrate* ran thorghe out the Cytee and aboute the Tour also. But *Cirus* the Kyng of *Persé* toke from hem the Ryvere, and destroyede alle the Cytee and the Tour also. For he departed that Ryvere in 360 smale Ryveres; because that he had sworn, that he scholde putte the Ryvere in suche poynt, that a Wōman myghte wel passe there, withouten castynge of of hire Clothes; for als moche as he hadde lost many worthi Men, that troweden to passen that Ryvere by swymmynge.

And from *Babyloyne*, where the Soudan dwellethe, to go right betwene the [g] Oryent and the Septemtryon, toward the grete *Babyloyne*, is 40 Journeyes to passen be Desart. But it is not the grete *Babiloyne*, in the Lond and in the Powere of the seyd Soudan; but it is in the Power and the Lordschipe of *Persye*. But he holdethe it of the grete Cham,

[e] *Sennaar*, L. 1, 2.
[f] *Herodotus* makes them 350 Foot high, 87 Foot thick, and 480 Furlongs or 60 Miles about. [g] East and North.

that is the grettefte Emperour and the moft Sovereyn Lord of alle the parties bezonde: and he is Lord of the Iles of *Cathay* and of many othere Iles, and of a gret partie of *Inde*. And his Lond marchethe unto *Preftre Johnes* Lond; and he holt fo moche Lond, that he knowethe not the ende. And he is more myghty and grettre Lord withoute Comparifoun, than is the Soudan. Of his ryalle Eftate and of his Myghte, I fchalle fpeke more plenerly, whan I fchalle fpeke of the Lond and of the Contree of *Inde*.

Alfo the Cytee of [h] *Methone* where *Machomet* lythe, is of the grete Defertes of *Arabye*. And there lithe the Body of hym fulle honourabely in here Temple, that the *Sarazines* clepen Muskethe. And it is fro *Babyloyne* the leffe, where the Soudan duellethe, unto *Methon* abovefeyd, in to a 32 Journeyes. And wytethe wel, that the Rewme of *Arabye* is a fulle gret Contree: but there in is over moche Dyfert. And no Man may dwelle there in that Defert, for defaute of Watre. For that Lond is alle gravelly and fulle of Sond. And it is drye and nothing fructuous; becaufe that it hathe no Moyfture: and therfore is there fo meche Defart. And zif it

[h] *Mecca.*

hadde

hadde Ryveres and Welles; and the Lond alſo were, as it is in other parties, it ſcholde ben als fulle of Peple and als fulle enhabyted with Folk, as in other Places. For there is fulle gret Multitude of Peple, where as the Lond is enhabyted. *Arabye* durethe fro the endes of the Reme of *Caldee*, unto the laſte ende of *Affryk*, and marchethe to the Lond of *Idumee*, toward the ende of *Botron*. And in *Caldee*, the chief Cytee is [i] *Baldak*. And of *Affryk*, the chief Cytee is *Cartage*, that *Dydo*, that was *Eneas* Wyf, founded. The whiche *Eneas* was of the Cytee of *Troye*, and aftre was Kyng of *Itaylle*. *Meſopotamye* ſtrecchethe alſo unto the Deſertes of *Arabye*; and it is a gret Contree. In this Contree is the Cytee of *Araym*, where *Abrahames* Fadree duelled, and from whens *Abraham* departed, be Commandement of the Aungelle. And of that Cytee was [k] *Effraym*, that was a gret Clerk and a gret Doctour. And *Theophylus* was of that Cytee alſo, that oure Ladye ſavede from oure Enemye. And *Meſopotame* durethe fro the Ryvere of *Eufrates*, unto the Ryvere of *Tygris*. For it is betwene tho 2 Ryveres. And bezonde the Ryvere of *Tygre*, is *Caldee*, that is a fulle gret Kyngdom. In that Rewme, at

i *Bagdad.* k *Ejraim Cyrus.*

Baldak aboveſeyd, was wont to duelle the Calyffeez, that was wont to ben bothe as Emperour and Pope of the *Arabyenez*; ſo that he was Lord Spirituelle and Temporelle. And he was Succeſſour to *Machomete*, and of his Generatioun. That Cytee of *Baldak* was wont to ben cleped [1] *Sutis:* and *Nabugodonozor* founded it. And there duelled the Holy Prophete *Daniel*; and there he ſaughe Viſionnes of Hevene; and there he made the Expoſitioun of Dremes. And in old tyme, there were wont to be 3 Calyffez; and thei dwelleden in the Cytee of *Baldak* aboveſeyd.

And at *Cayre* beſides *Babyloyne*, duelled the Calyffee of *Egypt*. And at *Marrok*, upon the Weſt See, duelte the Calyffee of *Barbaryenes* and of *Affrycanes*. And now is there non of the Calyffeez, ne noughte han ben, ſithe the tyme of Sowdan *Sahaladyn*. For from that tyme hidre, the Sowdan clepethe him ſelf Calyffee. And ſo han the Calyffeez y loſt here Name. Alſo wytethe wel, that *Babyloyne* the leſſe, where the Soudan duellethe, and at the Cytee of *Cayr*, that is nyghe beſyde it, ben grete huge Cytees manye and fayr; and that on ſytt nyghe that other. *Ba-*

[1] *Suſa.*

byloyne

byloyne ſytt upon the Ryvere of *Gyſon*, ſomtyme clept *Nyle*, that comethe out of Paradys terreſtre. That Ryvere of *Nyle*, alle the zeer, whan the Sonne entrethe in to the Signe of *Cancer*, it begynnethe to wexe; and it wexethe alle weys, als longe as the Sonne is in *Cancro*, and in the Signe of *Lyoune*. And it wexethe in ſuche manere, that it is ſomtyme ſo gret, that it is 20 Cubytes or more of depneſſe: and thanne it dothe gret Harm to the Godes, that ben upon the Lond. For thanne may no Man travaylle to ere the Londes, for the grete Moyſtneſſe: And therfore is there dere Tyme in that Contree. And alſo whan it wexethe lytylle, it is dere Tyme in that Contree: For defaute of Moyſture. And whan the Sonne is in the Signe of *Virgo*, thanne begynnethe the Ryvere for to wane and to decrece lytyl and lytylle; ſo that whan the Sonne is entred in to the Signe of *Libra*, thanne thei entren betwene theiſe Ryveres. This Ryvere comethe rennynge from Paradys terreſtre, betwene the Deſertes of *Ynde*; and aftre it ſmytt unto Londe, and rennethe longe tyme many grete Contrees undre Erthe: And aftre it gothe out undre an highe Hille, that Men clepen *Alothe*, that is betwene *Ynde* and *Ethiope*, the diſtance of

five Moneths Journeyes fro the entree of *Ethiope*. And aftre it envyronnethe alle *Ethiope* and [m] *Morekane*, and gothe alle along fro the Lond of *Egipte*, unto the Cytee of *Alisandre*, to the ende of *Egipte*; and there it fallethe into the See. Aboute this Ryvere ben manye Briddes and Foules, as *Sikonyes*, that thei clepen Ibes.

Egypt is a long Contree; but it is streyt, that is to seye narow: for thei may not enlargen it toward the Desert, for defaute of Watre. And the Contree is sett along upon the Ryvere of *Nyle*; be als moche as that Ryvere may serve be Flodes or otherwise, that whanne it flowethe, it may spreden abrood thorghe the Contree: so is the Contree large of Lengthe. For there it reyneth not but litylle in that Contree: and for that Cause, they have no Watre, but zif it be of that Flood of that Ryvere. And for als moche as it ne reynethe not in that Contree, but the Eyr is alwey pure and cleer, therfore in that Contree ben the gode Astronomyeres: for thei synde there no Cloudes, to letten hem. Also the Cytee of *Cayre* is righte gret, and more huge than that of *Babyloyne* the lesse: And it sytt aboven toward the Desert of *Sy-*

[m] *Mauritania.*

rye,

rye, a lytille aboven the Ryvere abovesseyd. In *Egipt* there ben 2 parties; the Heghte, that is toward *Ethiope*; and the Lowenesse, that is towardes *Arabye*. In *Egypt* is the Lond of *Ramasses* and the Lond of *Gessen*. *Egipt* is a strong Contree: for it hathe manye schrewede Havenes, because of the grete Roches, that ben stronge and daungerouse to passe by. And at *Egipt*, toward the Est, is the rede See, that durethe unto the Cytee of *Coston*: and toward the West, is the Contree of *Lybye*, that is a fulle drye Lond, and litylle of Fruyt: for it is over moche plentee of Hete. And that Lond is clept *Fusthe*. And toward the partie Meridionalle is *Ethiope*. And toward the Northe is the Desart, that durethe unto *Syrye*: And so is the Contree strong on alle sydes. And it is wel a 15 Journeyes of Lengthe, and more than two so moche of Desert: and it is but two Journeyes in Largenesse. And betwene *Egipt* and *Nubye*, it hathe wel a 12 Journees of Desert. And Men of *Nubye* ben Cristene: but thei ben blake as the Mowres, for grete Hete of the Sonne.

In *Egipt* there ben 5 Provynces; that on highte *Sahythe*, that other highte [n] *Demeseer*,

[n] *Deveorser*, L. 1, 2. *Damaser*, F. 2.

another *Resithe*, that is an Ile in *Nyle*, another *Alisandre*, and another the Lond of *Damiete*. That Cytee was wont to be righte strong: but it was twyes wonnen of the Cristene Men: And therfore after that the *Sarazines* beten down the Walles. And with the Walles and the Tour thereof, the *Sarazines* maden another Cytee more fer from the the See, and clepeden it the newe *Damyete*. So that now no Man duellethe at the rathere Toun of *Damyete*. And that Cytee of *Damyete* is on of the Havenes of *Egypt:* and at *Alisandre* is that other, that is a fulle strong Cytee. But there is no Watre to drynke, but zif it come be Condyt from *Nyle*, that entrethe in to here Cisternes. And who so stopped that Watre from hem, thei myghte not endure there. In *Egypt* there ben but fewe Forcelettes or Castelles, be cause that the Contree is so strong of him self. At the Desertes of *Egypte* was a worthi Man, that was an Holy [o] Heremyte; and there mette with hym a Monstre, (that is to seyne, a Monstre is a thing difformed azen Kynde both of Man or of Best or of ony thing elles: and that is

[o] *Nota, Of a Merveyle.* This Story is in the Life of *Paul* the Hermite, writ by St. *Jerom*; and there is a Copy thereof in the *Cotton* Library 1000 Years old.

cleped

cleped a Monſtre) And this Monſtre, that mette with this Holy Heremyte, was as it hadde ben a Man, that hadde 2 Hornes trenchant on his Forhede; and he hadde a Body lyk a Man, unto the Nabele; and benethe he hadde the Body lyche a Goot. And the Heremyte asked him, what he was. And the Monſtre anſwerde him, and ſeyde, he was a dedly Creature, ſuche as God hadde formed, and duelled in tho Deſertes, in purchaſynge his Suſtynance; and beſoughte the Heremyte, that he wolde preye God for him, the whiche that cam from Hevene for to ſaven alle Mankynde, and was born of a Mayden, and ſuffred Paſſioun and Dethe, (as we well knowen) be whom we lyven and ben. And zit is the Hede with the 2 Hornes of that Monſtre at *Aliſandre* for a Marveyle.

In *Egypt* is the Cytee of *Elyople*, that is to ſeyne, the Cytee of the Sonne. In that Cytee there is a Temple made round, aftre the ſchappe of the Temple of *Jeruſalem*. The Preſtes of that Temple han alle here Wrytynges, undre the Date of the Foul that is clept [p] Fenix: and there is non but on in alle the World. And he comethe to brenne him ſelf upon the

[p] The Author has this Story from *Pliny*'s Natural Hiſtory. Lib. X, Cap. 2.

Awtere

Awtere of the Temple, at the ende of 5 Hundred Zeer: for ſo longe he lyvethe. And at the 500 Zeres ende, the Preſtes arrayen here Awtere honeſtly, and putten there upon Spices and Sulphur vif and other thinges, that wolen brenne lightly. And than the Brid Fenix comethe, and brennethe him ſelf to Askes. And the firſt Day next aftre, Men fynden in the Askes a Worm; and the ſecunde Day next aftre, Men funden a Brid quyk and perfyt; and the thridde Day next aftre, he fleethe his wey. And ſo there is no mo Briddes of that Kynde in alle the World, but it allone. And treuly that is a gret Myracle of God. And Men may well lykne that Bryd unto God; be canſe that there nys no God but on; and alſo, that oure Lord aroos frõ Dethe to Lyve, the thridde Day. This Bryd Men ſeen often tyme, fleen in tho Contrees: And he is not mecheles more than an Egle. And he hathe a [q] Creſt of Fedres upon his Hed, more gret than the Poocok hathe; and his Nekke is zalowe, aftre colour of an Orielle, that is a Ston well ſchynynge; And his Bek is coloured blew, as *Ynde*; And his Wenges ben of Purpre Colour, and the Taylle is zelow and red, caſtynge his Taylle azen in travers. And he is a fulle

[q] *Plin.* Nat. Hiſt. L. XI. Cap. 37.

fair

fair Brid to loken upon, azenſt the Sonne: for he ſchynethe fully glorioufly and nobely.

Alſo in *Egypt* ben Gardyns, that han Trees and Herbes, the whiche beren Frutes 7 tymes in the Zeer. And in that Lond, Men fynden many fayre Emeraudes and y nowe. And therefore thei ben there grettere cheep. Alſo whan it reynethe ones in the Somer, in the Lond of *Egipt*, thanne is alle the Contree fulle of grete Myrs. Alſo at *Cayre*, that I ſpak of before, ſellen Men comounly bothe Men and Wommen of other Lawe, as we don here Beſtes in the Markat. And there is a comoun Hows in that Cytee, that is alle fulle of ſmale Furneys; and thidre bryngen Wommen of the Toun here Eyren of Hennes, of Gees and of Dokes, for to ben put in to tho Furneyſes. And thei that kepen that Hows, coveren hem with Hete of Hors Dong, with outen Henne, Goos or Doke or ony other Foul; and at the ende of 3 Wekes or of a Monethe, thei comen azen and taken here Chickenes and noriſſche hem and bryngen hem forthe: ſo that alle the Contree is fulle of hem. And ſo Men don there bothe Wyntre and Somer.

Alſo in that Contree, and in othere alſo, Men fynden longe Apples to ſelle, in hire ceſoun:

ſoun: and Men clepen hem Apples of Paradys; and thei ben righte ſwete and of gode Savour. And thoghe zee kutte hem in never ſo many Gobettes or parties, overthwart or end longes, everemore zee ſchulle fynden in the myddes, the figure of the Holy Cros of oure Lord *Jeſu*. But thei wil roten within 8 Days: And for that Cauſe Men may not carye of the Apples to no fer Contrees. And thei han grete Leves, of a Fote and an half of lengthe: and thei ben covenably large. And Men fynden there alſo the Appulle Tree of *Adam*, that han a byte at on of the ſydes. And there ben alſo Fyge Trees, that beren no Leves, but Fyges upon the ſmale Braunches: and Men clepen hem Figes of *Pharoon*. Alſo beſyde *Cayre*, withouten that Cytee, is the Feld where Bawme growethe: And it comethe out on ſmale Trees, that ben non hyere than a Mannes breek Girdille; and thei ſemen as Wode, that is of the wylde Vyne. And in that Feld ben 7 Welles, that oure Lord *Jeſu Criſt* made with on of his Feet, whan he wente to pleyen with other Children. That Feld is not ſo well cloſed, but that Men may entren at here owne liſt. But in that Ceſonne, that the Bawme is growynge, Men put there to gode kepynge, that no Man dar ben hardy to entre.

entre. This Bawme growethe in no Place, but only there. And thoughe that Men bryngen of the Plauntes, for to planten in other Contrees, thei growen wel and fayre, but thei bryngen forthe no fructuous thing: and the Leves of Bawme ne fallen noughte. And Men kutten the Braunches, with a scharp Flyntston or with a scharp Bon, whanne Men wil go to kutte hem: For who so kutte hem with Iren, it wolde destroye his Vertue and his Nature. And the *Sarazines* clepen the Wode Enonch balse; and the Fruyt, the whiche is as [r] Quybybes, thei clepen Abebissam; and the Lycour, that droppethe fro the Braunches, thei clepen Guybalse. And Men maken alle weys that Bawme to ben tyled of the Cristenemen, or elles it wolde not fructifye; as the *Sarazines* seyn hem self: for it hathe ben often tyme preved. Men seyn also, that the Bawme growethe in *Ynde* the more, in that Desert where the Trees of the Sonne and of the Mone spak to *Alisaundre*. But I have not seen it. For I have not ben so fer aboven upward: because that there ben to many perilouse Passages. And wyte zee wel, that a Man oughte to take gode kepe for to bye Bawme, but zif he cone knowe it righte wel:

[r] *Cubeba*, L.

for

for he may righte lyghtely be disceyved. For Men sellen a Gōme, that Men clepen Turbentyne, in stede of Bawme; and thei putten there to a littille Bawme for to zeven gode Odour. And sūme putten Wax in Oyle of the Wode of the fruyt of Bawme, and seyn that it is Bawme: and sūme destyllen Clowes of Gylofre and of Spykenard of *Spayne* and of othere Spices, that ben well smellynge; and the Lykour that gothe out there of, thei clepe it Bawme: and thei wenen, that thei han Bawme; and thei have non. For the *Sarazines* countrefeten it be sotyltee of Craft, for to disceyven the Cristene Men, as I have seen fulle many a tyme. And aftre hem, the Marchauntis and the Apotecaries countrefeten it eftsones, and than it is lasse worthe, and a gret del worse. But zif it lyke zou, I schalle schewe, how zee schulle knowe and preve, to the ende that zee schulle not ben disceyved. First zee schulle wel knowe, that the naturelle Bawme is fulle cleer, and of Cytrine colour, and stronge smellynge: And zif it be thykke or reed or blak, it is sophisticate, that is to seyne, contrefeted and made lyke it, for disceyt. And undrestondethe, that zif zee wil putte a litylle Bawme in the Pawme of zoure hond, azen the Sonne, zif it be fyn and gode, zee ne

ne ſchulle not ſuffre zoure hand azenſt the hete of the Sonne. Alſo takethe a lytille Bawme, with the poynt of a Knif, and touche it to the fuyr, and zif it brenne, it is a gode ſigne. Aftre take alſo a drope of Bawme, and put it in to a Diſſche or in a Cuppe with Mylk of a Goot; and zif it be naturelle Bawme, anon it wole take and beclippe the Mylk. Or put a Drope of Bawme in clere Watre, in a Cuppe of Sylver or in a clere Bacyn, and ſtere it wel with the clere Watre; and zif that the Bawme be fyn and of his owne kynde, the Watre ſchalle nevere trouble: And zif the Bawme be ſophiſticate, that is to ſeyne countrefeted, the Watre ſchalle become anon trouble: And alſo zif the Bawme be fyn, it ſchalle falle to the botme of the Veſſelle, as thoughe it were Quykſylver: For the fyn Bawme is more hevy twyes, than is the Bawme, that is ſophiſticate and countrefeted. Now I have ſpoken of Bawme: and now alſo I ſchalle ſpeke of an other thing, that is bezonde *Babyloyne*, above the Flode of *Nyle*, toward the Deſert, betwene *Affrik* and *Egypt*: that is to ſeyn, of the Gerneres of *Joſeph*, that he leet make, for to kepe the Greynes for the perile of the dere Zeres. And thei ben made of Ston, fulle wel made of Maſonnes craft: of the whiche

two ben merveylouſe grete and hye; and the tothere ne ben not ſo grete. And every Gerner hathe a Zate, for to entre with inne, a lytille hyghe frõ the Erthe. For the Lond is waſted and fallen, ſithe the Gerneres were made. And with inne thei ben alle ſulle of Serpentes. And aboven the Gerneres with outen, ben many ſcriptures of dyverſe Langages. And ſum Men ſeyn, that thei ben Sepultures of grete Lordes, that weren ſomtyme; but that is not trewe: for alle the comoun rymour and ſpeche is of alle the peple there, bothe fer and nere, that thei ben the Garneres of *Joſeph*. And ſo fynden thei in here Scriptures and in here Cronycles. On that other partie, zif thei werein Sepultures, thei ſcholden not ben voyd with inne. For zee may well knowe, that Tombes and Sepultures ne ben not made of ſuche gretneſſe, ne of ſuche highneſſe. Wherfore it is not to beleve, that thei ben Tombes or Sepultures. In *Egypt* alſo there ben dyverſe Langages and dyverſe Lettres, and of other manere condicioun, than there ben in other parties. As I ſchalle devyſe zou, ſuche as thei ben, and the names how thei clepen hem; to ſuche entent, that zee mowe knowe the difference of hem and of othere. *Athoimis, Bunchi, Chinok, Durain, Eni, Fin,*

Gomor,

Gomer, *Hiret*, *Jaxer*, *Karaha*, *Lazarim*, *Miche*, *Naryn*, *Oliache*, *Pikes*, *Saye*, *Tyre*, *Sichen*, *Thela*, *Urmen*, *Ifo* and *Zarm*, *Thoit*.

Now wiil I retourne azen, or I procede ony ferthere, for to declare zou the othere weyes, that drawen toward *Babiloyne*, where the Soudan him self duellethe, that is at the entree of *Egypt*; for als moche as many folk gon thidre first, and aftre that to the Mount *Synay*, and aftre retournen to *Jerusalem*, as I have seyd zou here beforn. For thei fulfillen first the more longe Pilgrymage, and aftre retournen azen be the nexte Weyes; because that the more nye Weye is the more worthi, and that is *Jerusalem*. For no other Pylgrymage is not lyk, in comparsoun to it. But for to fulle fylle here Pilgrymages more esily and more sykerly, men gon first the longer weye. But whoso wil go to *Babyloyne*, be another weye, more schort from the Contrees of the West, that I have reherced before; or from other Contrees next fro hem; than Men gon by *Fraunce*, be *Burgoyne* and be *Lombardye*. It nedethe not to telle zou the names of the Cytees, ne of the Townes that ben in that Weye; For the Weye is comoun, and it is knowen of many Naciouns. And there ben many Ha-

venes, that Men taken the See. Sūme Men taken the See at *Gene*, sōme at *Venyce*, and passen by the See *Adryatyk*, that is clept the Goulf of *Venyse*, that departethe *Ytaylle* and *Greece* on that syde. And sōme gon to *Naples*, sōme to *Rome*, and from *Rome* to [s] *Brandys*, and there thei taken the See: and in many othere places, where that Havenes ben. And Men gon be *Tussye*, be *Champayne*, be *Calabre*, be *Appuille*, and be the Hilles of *Ytaylle*, *Chorisqe*, be *Sardyne*, and be *Cycile*, that is a gret Ile and a gode. In that Ile of *Cycile*, there ys a maner of a Gardyn, in the whiche ben many dyverse Frutes. And the Gardyn is alweys grene and florisshing, alle the cesouns of the Zeer, als wel in Wyntre es in Somer. That Yle holt in compas aboute 350 *Frensche* Myles. And betwene *Cycele* and *Itaylle* there is not but a lytille Arm of the See, that Men clepen the *Farde of Mescyne*. And *Cycile* is betwene the See *Adryatyk* and the See of *Lombardye*. And fro *Cycyle* in to *Calabre* is but 8 Myles of *Lombardye*. And in *Cycile* there is a manere of Serpentes, be the whiche Men assayen and preven, where here Children ben Bastardis or none, or of lawefulle Mariage. For zif thei

[s] *Brindisi. Brundusiñ.*

ben

ben born in righte Mariage, the Serpentes gon aboute hem, and don hem non harm: and zif thei ben born in Avowtrie, the Serpentes byten hem and envenyme hem. And thus manye wedded Men preve, zif the Children ben here owne. Alſo in that Ile is the Mount *Ethna*, that Men clepen Mount *Gybelle*; and the *Wlcanes*, that ben everemore brennynge. And there ben 7 places, that brennen and that caſten out dyverſe flawmes and dyverſe colour. And be the chaungynge of tho Flawmes, Men of that Contree knowen, whanne it ſchalle be Derthe or gode tyme, or cold or hoot, or moyſt or drye, or in alle othere maneres, how the tyme ſchalle be governed. And from *Itaille* unto the *Wlcanes*, nys but 25 Myle. And Men ſeyn, that the *Wlcanes* ben Weyes of Helle.

Alſo whoſo gothe be *Pyſe*, zif that Men liſt to go that Weye, there is an Arm of the See, where that Men gon to othere Havenes in tho Marches. And than Men paſſen be the Ile of *Greaf*, that is at *Gene*: And aftre arryvethe Men in *Grece* at the Havene of the Cytee of *Myrok*, or at the Havene of *Valone*, or at the Cytee of *Duras*: and there is a Duk at *Duras*, or at othere Havenes in tho

Marces: And so Men gon to *Costantynoble*. And aftre gon Men be Watre, to the Ile of *Crete* and to the Ile of *Rodes*, and so to *Cypre*, and so to *Athens*, and fro thens to *Costantynoble*.

To holde the more righte Weye be See, it is wel a 1880 Myle of *Lombardye*. And aftre frō *Cipre* Men gon be See, and leven *Jerusalem* and alle the Contree on the left hond, unto *Egypt*, and arryven at the Cytee of *Damyete*, that was wont to be fulle strong, and it sytt at the entree of *Egypt*. And fro *Damyete*, gon Men to the Cytee of *Alizandre*, that sytt also upon the See. In that Cytee was seynte *Kateryne* beheded. And there was seynt *Mark* the Evangelist martyred and buryed. But the Emperour *Leoun* made his Bones to ben broughte to *Venyse*. And zit there is at *Alizandre* a faire Chirche, alle white withouten peynture: and so ben alle the othere Chirches, that weren of the Cristene Men, alle white with inne. For the *Panemes* and the *Sarrazynes* maden hem white, for to fordon the Ymages of Seyntes, that weren peynted on the Walles. That Cytee of *Alizandre* is wel 30 Furlonges in lengthe: but it is but 10 on largenesse. And it is a fulle noble Cytee and a fayr. At that Cytee, entrethe the Ry-

vere of *Nyle* in to the See; as I to zou have seyd before. In that Ryvere Men synden many precyouse Stones, and meche also of *Lignum Aloes:* and it is a manere of Wode, that comethe out of *Paradys* terrestre, the whiche is good for manye dyverse Medicynes: and it is righte dereworthe. And fro *Alizandre* Men gon to *Babyloyne*, where the Soudan dwellethe; that sytt also upon the Ryvere of *Nyle*. And this Weye is most schort, for to go streyghte unto *Babiloyne*.

Now schall I seye zou also the Weye, that gothe fro *Babiloyne* to the Mount of *Synay*, where Seynte *Kateryne* lythe. He moste passe be the Desertes of *Arabye*; be the whiche Desertes, *Moyses* ladde the Peple of *Israel:* and thanne passe Men be the Welle, that *Moyses* made with his hond in the Desertes, whan the People grucched, for thei fownden no thing to drynke. And than passe Men be the Welle of *Marache*, of the whiche the Watre was first byttre: but the Children of *Israel* putten there inne a Tree; and anon the Watre was swete and gode for to drynke. And thanne gon Men be Desart unto the Vale of *Elyn*; in the whiche Vale be 12 Welles: and there ben 72 Trees of Palme, that beren the Dates, the whiche *Moyses* fond with the Chil-

dren of *Israel.* And fro that Valeye, is but a gode Journeye to the Mount of *Synay.*

And whoso wil go be another Weye fro *Babiloyne*, than Men gothe be the Rede See, that is an Arm of the See *Occean.* And there passed *Moyses*, with the Children of *Israel*, overthwart the See, alle drye, whan *Pharao* the Kyng of *Egypt* chaced hem. And that See is wel a 6 Myle of largenesse in bredthe. And in that See was *Pharao* drowned and alle his Hoost, that he ladde. That See is not more reed than another See; but in some place thereof is the Gravelle reede: and therfore Men clepen it the Rede See. That See rennethe to the endes of *Arabye* and of *Palestyne.* That See lastethe more than 4 Journeyes. And then gon Men be Desert, unto the Vale of *Elyn:* and fro thens to the Mount of *Synay.* And zee may wel undirstonde, that be this Desert, no Man may go on Hors back, be cause that there nys nouther Mete for Hors ne Watre to drynke. And for that cause, Men passen that Desert with Camelle. For the Camaylle fynt alle wey Mete in Trees and on Bushes, that he fedethe him with. And he may well faste fro Drynk, 2 dayes or 3: and that may non Hors don.

And wyte wel, that from *Babiloyne* to the Mount

Mount *Synay*, is wel a 12 gode Journeyes: and some Men maken hem more: and some Men hasten hem and peynen hem; and therefore thei maken hem lesse. And alle weys synden Men Laryneres to go with hem in the Contrees, and ferthere bezonde, in to tyme that Men conne the Langage. And it behovethe Men to bere Vitaille with hem, that schalle duren hem in tho Desertes, and other necessaries for to lyve by.

And the Mount of *Synay* is clept the Desert of *Syne*, that is for to seyne, the Bussche brennynge: because there *Moyses* sawghe oure Lord God many tymes, in forme of Fuyr brennynge upon that Hille; and also in a Bussche brennynge; and spak to him. And that was at the Foot of the Hille. There is an Abbeye of Monkes, wel bylded and wel closed with Zates of Iren, for drede of the wylde Bestes. And the Monkes ben *Arrabyenes*, or Men of *Greece*: and there is a gret Covent; and alle thei ben as Heremytes, and thei drynken no Wyn, but zif it be on principalle Festes: and thei ben sulle devoute Men, and lyven porely and sympely, with Joutes and with Dates: and thei don gret Abstynence and Penaunce. There is the Chirche of Seynte *Kateryne*, in the whiche ben manye Lampes brennynge.

For thei han of Oyle of Olyves y now, bothe for to brenne in here Lampes, and to ete alſo: And that plentee have thei be the Myracle of God. For the Ravenes and the Crowes and the Choughes, and other Foules of the Contree aſſemblen hem there every Zeer ones, and fleen thider as in pilgrymage: and everyche of hem bringethe a Braunche of the Bayes or of Olyve, in here Bekes, in ſtede of Offryng, and leven hem there; of the whiche the Monkes maken gret plentee of Oyle: and this is a gret Marvaylle. And ſithe that Foules, that han no kyndely Wytt ne Reſoun, gon thidre to ſeche that glorioufe Virgyne; wel more oughten Men than to ſeche hire and to worſchipen hire. Alſo behynde the Awtier of that Chirche, is the place where *Moyſes* ſaughe oure Lord God in a brennynge Buſſche. And whanne the Monkes entren in to that place, thei don of bothe Hoſen and Schoon or Botes alweys; be cauſe that oure Lord ſeyde to *Moyſes*, *Do of thin Hoſen and thi Schon: for the place that thou ſtondeſt on, is Lond holy and bleſſed.* And the Monkes clepen that place *Bezeleel*, that is to ſeyne, the Schadew of God. And beſyde the highe Awtiere, 3 degrees of heighte, is the [t] Fertre of Ala-

[t] *Feretrum.*

baſtre,

baſtre, where the Bones of Seynte *Kateryne* lyzn. And the Prelate of the Monkes ſchewethe the Relykes to the Pilgrymes. And with an Inſtrument of Sylver, he frotethe the Bones; and thanne ther gothe out a lytylle Oyle, as thoughe it were a maner ſwetynge, that is nouther lyche to Oyle ne to Bawme; but it is fulle ſwete of ſmelle: And of that thei zeven a litylle to the Pilgrymes; for there gothe out but litylle quantitee of the Likour. And aftre that thei ſchewen the Heed of Seynte *Kateryne*, and the Clothe that ſche was wrapped inne, that is zit alle blody. And in that ſame Clothe ſo y wrapped, the Aungeles beren hire Body to the Mount *Synay*, and there thei buryed hire with it. And thanne thei ſchewen the Buſſche, that brenned and waſted nought, in the whiche oure Lord ſpak to *Moyſes*, and othere Relikes y nowe. Alſo whan the Prelate of the Abbeye is ded, I have undirſtonden, be informacioun, that his Lampe quenchethe. And whan thei cheſen another Prelate, zif he be a gode Man and worthi to be Prelate, his Lampe ſchal lighte, with the Grace of God, withouten touchinge of ony Man. For everyche of hem hathe a Lampe be him ſelf. And be-here Lampes, thei knowen wel whan ony of hem ſchalle dye. For whan ony ſchalle dye,

dye, the Lyghte begynnethe to chaunge and to wexe dym. And zif he be chosen to ben Prelate, and is not worthi, is Lampe quenchethe anon. And other Men han told me, that he that syngethe the Masse for the Prelate that is ded, he schalle synde upon the Awtier the Name writen, of him that schalle be Prelate chosen. And so upon a Day I asked of the Monkes, bothe on and other, how this befelle. But thei wolde not telle me no thing, in to the tyme that I seyde, that thei scholde not hyde the Grace, that God did hem; but that thei scholde publische it, to make the Peple to have the more Devocioun; and that thei diden synne, to hide Goddis Myracle, as me semed. For the Myracles, that God hathe don, and zit dothe every Day, ben the Wytnesse of his Myghte and of his Merveylles; as *David* seythe in the *Psaultere*; *Mirabilia Testimonia tua, Domine:* that is to seyn; *Lord, thi Merveyles ben thi Wytnesse.* And thanne thei tolde me, bothe on and other, how it befelle fulle many a tyme: but more, I myghte not have of hem. In that Abbeye, ne entrethe not no Flye ne Todes ne Ewtes, ne suche foule venymouse Bestes, ne Lyzs ne Flees, be the Myracle of God and of oure Lady. For there were wont to ben many suche manere

manere of Filthes, that the Monkes werein in wille to leve the Place and the Abbeye, and weren gon fro thens, upon the Mountayne aboven, for to eſchewe that Place. And oure Lady cam to hem, and bad hem tournen azen: And fro this forewardes, nevere entred ſuche Filthe in that Place amonges hem, ne nevere ſchalle entre here aftre. Alſo before the Zate, is the Welle, where *Moyſes* ſmot the Ston, of the whiche the Watre cam out plenteouſly.

Fro that Abbeye Men gon up the Mountayne of *Moyſes*, be many degrees: and there Men fynden firſt a Chirche of oure Lady, where that ſche mette the Monkes, whan thei fledden awey for the Vermyn aboveſeyd. And more highe upon that Mountayne, is the Chapelle of *Helye* the Prophete. And that Place thei clepen *Oreb*, where of Holy Writt ſpekethe. *Et ambulavit in fortitudine Cibi illius, uſq; ad Montem Oreb:* that is to ſeyne; *And he wente in Strengthe of that Mete, unto the Hille of God*, Oreb. And there nyghe, is the Vyne that Seynt *Johne* the Evaungeliſt planted, that Men clepen *Reiſins, Staphis.* And a lytille aboven, is the Chapelle of *Moyſes*, and the Roche where *Moyſes* fleyhe to, for drede, whan he ſaughe oure Lord

Lord face to face. And in that Roche, is prented the forme of his Body: for he ſmot ſo ſtrongly and ſo harde him ſelf in that Roche, that alle his Body was dolven with inne, thorghe the Myracle of God. And there beſyde, is the Place, where oure Lord toke to *Moyſes* the 10 Cõmandementes of the Lawe. And there is the Cave undre the Roche, where *Moyſes* duelte, whan he faſted 40 Dayes and 40 Nyghtes. And from that Mountayne, Men paſſen a gret Valeye, for to gon to another Mountayne, where ſeynt *Kateryne* was buryed of the Aungeles of oure Lord. And in that Valey, is a Chirche of 40 Martyres: and there ſingen the Monkes of the Abbeye often tyme. And that Valey is right cold. And aftre Men gon up the Mountayne of ſeynt *Kateryne*, that is more highe then the Mount of *Moyſes*. And there, where ſeynt *Kateryne* was buryed, is nouther Chirche ne Chapelle, ne other duellynge place: But there is an heep of Stones aboute the place, where the Body of hire was put of the Angles. There was wont to ben a Chapelle: but it was caſten downe, and zit lyggen the Stones there. And alle be it that the Collect of Seynte *Kateryne* ſeye, that it is the Place, where oure Lord betaughten the Ten Cõmandementes to *Moy-*

ſes,

ſes, and there where the bleſſed Virgyne ſeynte *Kateryne* was buryed; that is to undreſtonde, in o Contree, or in o Place berynge o Name. For bothe that on and that othre is clept the Mount of *Synay*. But there is a gret weye from that on to that othre, and a gret deep Valeye betwene hem.

CHAP. VI.

Of the Deſert betwene the Chirche of Seynte Kateryne *and* Jeruſalem. *Of the drie Tre; and how Roſes cam firſt in the World.*

NOW aftre that Men han viſited tho holy Places, thanne will thei turnen toward *Jeruſalem*. And than wil thei take leve of the Monkes, and recommenden hem to here Preyeres. And than thei zeven the Pilgrimes of here Vitaylle, for to paſſe with, the Deſertes, toward *Surrye*. And tho' Deſertes duren wel a 13 Journeyes. In that Deſert duellyn manye of *Arrabyenes*, that Men clepen *Bedoynes* and *Aſcopardes*. And thei ben folke fulle of alle evylle Condiciouns. And thei have

have none Houſes, but Tentes, that thei maken of Skynnes of Beſtes, as of Camaylles and of othere Beſtes, that thei eten: and there benethe thei couchen hem and duellen, in Place, where thei may fynden Watre, as on the Rede See or elles where. For in that Deſert is fulle gret defaute of Watre: and often time it fallethe, that where Men fynden Watre at o tyme in a Place, it faylethe another tyme. And for that skylle, thei make none Habitaciouns there. Theiſe folk, that I ſpeke of, thei tylen not the Lond, ne thei laboure noughte: for thei eten no Bred, but zif it be ony, that dwellen nyghe a gode Toun, that gon thidre and eten Bred ſom tyme. And thei roſten here Fleſche and here Fiſche, upon the hote Stones azenſt the Sonne. And thei ben ſtronge Men and wel fyghtynge. And there is ſo meche multytude of that folk, that thei ben withouten nombre. And thei ne recchen of no thing, ne don not, but chacen aſtre Beſtes, to eten hem. And thei recchen no thing of here Lif: and therfore thei dowten not the Sowdan, ne non othre Prince; but thei dar wel werre with hem, zif thei don ony thing that is grevance to hem. And thei han often tyme Werre with the Soudan; and namely, that tyme that I was with him. And thei beren

beren but o Scheld and o Spere, with outen other Armes. And thei wrappen here Hedes and here Necke, with a gret quantytee of white lynnen Clothe. And thei ben righte felonouſe and foule, and of curſed kynde.

And whan Men paſſen this Deſert, in comynge toward *Jeruſalem*, thei comen to *Berſabee*, that was wont to ben a fulle fair Town and a delytable, of Criſtene Men: And zit there ben ſumme of here Chirches. In that Toun dwelled *Abraham* the Patriark, a longe tyme. That Toun of *Berſabee*, founded *Berſabee* the Wif of Sire *Urye*, the Knyghte; on the whiche, Kyng *David* gatt *Salomon* the wyſe; that was Kyng aftre *David*, [u] upon the 12 Kynredes of *Jeruſalem*, and regned 40 Zeer. And fro thens gon Men to the Cytee of *Ebron*, that is the montance of [x] 2 gode Myle. And it was clept ſomtyme the Vale of *Mambree*, and ſumtyme it was clept the Vale of *Teres*, becauſe that *Adam* wepte there, an 100 Zeer, for the dethe of *Abelle* his Sone, that *Cayn* ſlowghe. *Ebron* was wont to ben the princypalle Cytee of *Philiſtyenes*: and there duelleden ſomtyme the Geauntz. And that Cytee was alſo Sacerdotalle, that is to ſeyne, ſeyntuarie, of the Tribe of *Juda*: And

[u] *Super.* [x] The reſt of the *Engliſh* MSS. have it 12.

it was so fre, that Men resceyved there alle manere of Fugityfes of other places, for here evyl Dedis. In *Ebron*, *Joshe*, *Calephe*, and here Companye comen first to aspyen, how thei myghte wynnen the Lond of Behefte. In *Ebron* regned first Kyng *David* 7 Zeer and an half: And in *Jerusalem*, he regnede 33 Zeer and an half. And in *Ebron* ben alle the Sepultures of the Patriarkes; *Adam*, *Abraham*, *Isaac*, and of *Jacob*; and of here Wyfes, *Eve*, *Sarre*, and *Rebekke*, and of *Lya*: the whiche Sepultures the *Sarazines* kepen fulle curyously, and han the place in gret reverence, for the holy Fadres, the Patriarkes, that lyzn there. And thei suffre no Cristene man entre in to that Place, but zif it be of specyalle grace of the Soudan. For thei holden Cristene men and *Jewes*, as Dogges. And thei seyn, that thei scholde not entre in to so holy Place. And men clepen that Place, where they lyzn, Double Spelunke, or double Cave or double Dyche; for als me:he as that on lyethe above that other. And the *Sarazines* clepen that Place in here Langage, y *Karicarba*; that is to seyne, the Place of Patriarkes. And the *Jewes* clepen that Place, *Arbothe*. And in that same Place, was *Abrahames* Hous: and

y *Cariatarba*, L. &c.

there

there he ſatt and ſaughe 3 Perſones, and worſchipte but on; as Holy Writt ſeythe, *Tres vidit & unũ adoravit:* that is to ſeyne, He ſaughe 3, and worſchiped on: and of tho ſame reſceyved *Abraham* the Aungeles in to his Hous. And righte faſte by that Place, is a Cave in the Roche, where *Adam* and *Eve* duelleden, whan thei weren putt out of *Paradyſe*; and there goten thei here Children. And in that ſame Place was *Adam* formed and made; aftre that that ſum men ſeyn. For Men werein wont for to clepe that Place, the Feld of *Damaſce*; becauſe that it was in the Lordſchipe of *Damask*. And fro thens was he tranſlated in to *Paradys* of Delytes, as thei ſeyn: and aftre that he was dryven out of *Paradys*, he was there left. And the ſame Day that he was putt in *Paradys*, the ſame Day he was put outt: for anon he ſynned. There begynnethe the Vale of *Ebron*, that durethe nyghe to *Jeruſalem*. There the Aungelle commaunded *Adam*, that he ſcholde duelle with his Wyf *Eve:* of the whiche he gatt *Sethe*; of whiche Tribe, that is to ſeye, Kynrede, *Jeſu Criſt* was born. In that Valeye is a Feld, where men drawen out of the Erthe a thing, that men clepen *Cambylle:* and thei ete it in ſtede of Spice, and thei bere it to

ſelle. And Men may not make the hole ne the Cave, where it is taken out of the Erthe, ſo depe ne ſo wyde, but that it is, at the Zeres ende, fulle azen up to the ſydes, thorgh the Grace of God.

And 2 Myle from *Ebron* is the Grave of *Lothe*, that was *Abrahames* Brother. And a lytille fro *Ebron*, is the Mount of *Mambre*, of the whiche the Valeye takethe his Name. And there is a Tree of Oke, that the *Sarazines* clepen [z] *Dirpe*, that is of *Abrahames* tyme, the whiche Men clepen the drye Tree. And thei ſeye, that it hathe ben there, ſithe the beginnynge of the World; and was ſumtyme grene, and bare Leves, unto the tyme that oure Lord dyede on the Cros; and thanne it dryede; and ſo dyden alle the Trees, that weren thanne in the World. And ſumme ſeyn, be here Prophecyes, that a Lord, a Prynce of the Weſt ſyde of the World ſhalle wynnen the Lond of Promyſſioun, that is the Holy Lond, withe helpe of Criſtene Men; and he ſchalle do ſynge a Maſſe undir that drye Tree, and than the Tree ſchalle wexen grene and bere bothe Fruyt and Leves. And thorghe that Myracle manye *Sarazines* and *Jewes* ſchulle ben turned to Criſtene Feythe. And

[z] *Drip*. L.

therfore thei don gretWorſchipe thereto, and kepen it fulle beſyly. And alle be it ſo, that it be drye, natheles zit he berethe gret vertue: for certeynly he that hathe a litille there of upon him, it helethe him of the fallynge Evylle; and his Hors ſchalle not ben a foundred: and manye othere Vertues it hathe: where fore Men holden it fulle precyous.

From *Ebron*, Men gon to *Bethelem*, in half a day: for it is but 5 Myle; and it is fulle fayre Weye, be Pleynes and Wodes fulle deletable. *Betheleem* is a litylle Cytee, long and narwe and well walled, and in eche ſyde encloſed with gode Dyches; and it was wont to ben cleped *Effrata*; as Holy Wrytt ſeythe, * *Ecce audivimus eum in Effrata:* that is to ſeye, *Lo, wee herde him in Effrata.* And toward the Eſt ende of the Cytee, is a fulle fair Chirche and a gracyouſe; and it hathe many Toures, Pynacles and Corneres, fulle ſtronge and curiouſly made: and with in that Chirche ben 44 Pyleres of Marble, grete and faire. And betwene the Cytee and the Chirche, is the Felde *Floridus*; that is to ſeyne, *the Feld floriſched:* For als moche as a fayre Mayden was blamed with wrong, and ſclaundred, that ſche hadde don Fornycacioun; for

* Pſalm cxxxii. 6.

whiche cause sche was demed to the Dethe; and to be brent in that place, to the whiche sche was ladd. And as the Fyre began to brenne aboute hire, sche made hire Preyeres to oure Lord, that als wissely as sche was not gylty of that Synne, that he wold helpe hire, and make it to be knowen to alle men, of his mercyfulle grace. And whan sche hadde thus seyd, sche entred in to the Fuyer; and anon was the Fuyr quenched and oute: and the Brondes, that weren brennynge, becomen rede Roseres; and the Brondes, that weren not kyndled, becomen white Roseres, fulle of Roses. And theise weren the first Roseres and Roses, bothe white and rede, that evere ony Man saughe. And thus was this Mayden saved be the Grace of God. And therfore is that Feld clept the Feld of God floryscht: for it was fulle of Roses. Also besyde the Queer of the Chirche, at the right syde, as men comen dounward 16 Greces, is the place where oure Lord was born, that is fulle well dyghte of Marble, and fulle richely peynted with Gold, Sylver, Azure and other Coloures. And 3 Paas besyde, is the Crybbe of the Ox and the Asse. And besyde that, is the place where the Sterre felle, that ladde the 3 Kynges, *Jaspar*, *Melchior* and *Balthazar*: but Men of

of *Grece* clepen hem thus, *Galgalathe*, *Malgalathe* and *Saraphie*: and the *Jewes* clepen in this manere, in *Ebrew*, *Appelius*, *Amerrius* and *Damasus*. Theise 3 Kynges offreden to oure Lord, Gold, Ensence and Myrre: and thei metten to gedre, thorghe Myracle of God: for thei metten to gedre in a Cytee in *Ynde*, that Men clepen *Cassak*, that is 53 Journeyes fro *Betheleem*: and thei weren at *Betheleem* the 13 Day. And that was the 4 Day, aftre that thei hadden seyn the Sterre, whan thei metten in that Cytee: and thus thei weren in 9 Dayes, fro that Cytee at *Betheleem*; and that was gret Myracle. Also undre the Cloystre of the Chirche, be 18 Degrees, at the righte syde, is the Charnelle of the Innocentes, where here Bones lyzn. And before the place where oure Lord was born, is the Tombe of Seynt *Jerome*, that was a Preest and a Cardynalle, that translatede the *Bible* and the *Psaultere* from *Ebrew* in to *Latyn*; and witheoute the Mynstre, is the Chayere that he satt in, whan he translated it. And faste besyde that Chirche, a 60 Fedme, is a Chirche of Seynt *Nicholas*, where oure Lady rested hire, aftre sche was lyghted of oure Lord. And for as meche as sche had to meche Mylk in hire Pappes, that greved hire, sche mylked hem on the rede

Stones of Marble; so that the traces may zit be sene in the Stones alle whyte. And zee schulle undrestonde, that alle that duellen in *Betheleem* ben Cristene Men. And there ben fayre Vynes aboute the Cytee, and gret plentee of Wyn, [b] that the Cristene Men han don let make. But the *Sarazines* ne tylen not no Vynes, ne thei drynken no Wyn. For here Bokes of here Lawe, that *Makomete* betoke hem, whiche thei clepen here *Alkaron*, and sume clepen it *Mesaphe*; and in another Langage it is cleped *Harme*; and the same Boke forbedethe hem to drinke Wyn. For in that Boke, *Machomete* cursed alle tho, that drynken Wyn, and alle hem that sellen it. For sum men seye, that he sloughe ones an Heremyte in his Dronkenesse, that he loved ful wel: and therefore he cursed Wyn, and hem that drynken it. But his Curs be turned in to his owne Hed; as Holy Wrytt seythe; *Et in verticem ipsius, iniquitas ejus descendet:* that is for to seye, *His Wykkednesse schalle turne and falle in his owne Heed.* And also the *Sarazines* [b] bryngen forthe no Pigges, nor thei eten no Swynes Flesche: for thei seye, it is brother to Man, and it was forboden be the olde Lawe: and thei holden hem alle

[b] *Operatione Cristianorũ*, L. [c] *Nutriunt*, L.

accursed,

accurſed, that eten there of. Alſo in the Lond of *Paleſtyne* and in the Lond of *Egypt*, thei eten but lytille or non of Fleſſche of Veel or of Beef; but he be ſo old, that he may no more travayle for elde; for it is forbode: and for becauſe thei have but fewe of hem, therfore thei noriſſchen hem, for to ere here Londes. In this Cytee of *Betheleem*, was *David* the Kyng born: and he hadde 60 Wyfes; and the firſte Wyf hihte *Michol*: and alſo he hadde 300 Lēmannes.

And fro *Betheleem* unto *Jeruſalem*, nys but 2 Myle. And in the Weye to *Jeruſalem*, half a Myle fro *Betheleem*, is a Chirche, where the Aungel ſeyde to the Scheppardes, of the Birthe of *Criſt*. And in that Weye is the Tombe of *Rachelle*, that was *Joſephes* Modre, the Patriarke: and ſche dyede anon, aftre that ſche was delyvered of hire Sone *Beniamyn*; and there ſche was buryed of *Jacob* hire Husbonde: and he leet fetten 12 grete Stones on here, in tokene that ſche had born [d] 12 Children. In the ſame Weye, half Myle fro *Jeruſalem*, appered the Sterre to the 3 Kynges. In that Weye alſo ben manye

[d] *Rachel* had but two Children, *Joſeph* and *Benjamin*: but by them, ſhe had 12 Grand-children. *Gen.* xlvi. 20, 21, 22.

Chirches of Criſtene Men, be the whiche Men gon towardes the Cytee of *Jeruſalem.*

CAP. VII.

Of the Pilgrimages in Jeruſalem, *and of the Holy Places thereaboute.*

AFTER for to ſpeke of *Jeruſalem*, the Holy Cytee, zee ſchulle undirſtonde, that it ſtont ſulle faire betwene Hilles: and there ben no Ryveres ne Welles; but Watre comethe be Condyte frõ *Ebron*. And zee ſchulle undirſtonde, that *Jeruſalem* of olde tyme, unto the tyme of *Melchiſedeche*, was cleped *Jebus*; and aſtre it was clept *Salem*, unto the tyme of Kyng *David*, that putte theiſe 2 Names to gidere, and cleped it *Jebuſalem*; and aſtre that, Kyng *Salomon* cleped it *Jeroſolomye*: and aſtre that, Men cleped it *Jeruſalem*; and ſo it is cleped zit. And aboute *Jeruſalem*, is the Kyngdom of *Surrye*: and there beſyde is the Lond of *Paleſtyne*; and beſyde it, is *Aſcolone*: and beſyde that, is the Lond of *Maritaine*. But *Jeruſalem* is in the Lond of *Judee*; and it is clept *Jude*, for

for that *Judas Machabeus* was Kyng of that Contree; and it [e] marchethe Eſtward to the Kyngdom of *Arabye*; on the ſouthe ſyde, to the Lond of *Egipt*; and on the Weſt ſyde, to the grete See; on the Northe ſyde, toward the Kyngdom of *Surrye*, and to the See of *Cypre*. In *Jeruſalem* was wont to be a Patriark, and Erchebyſshoppes and Biſshoppes abouten in the Contree. Abouten *Jeruſalem* ben theiſe Cytees: *Ebron*, at 7 Myle; *Jerico*, at 6 Myle; *Berſabee*, at 8 Myle; *Aſcalon*, at 17 Myle; *Jaff*, at 16 Myle; *Ramatha*, at 3 Myle; and *Betheleem*, at 2 Myle. And a 2 Myle from *Betheleem*, toward the Sowthe, is the Chirche of Seynt [f] *Karitot*, that was Abbot there; for whom thei maden meche Doel amonges the Monkes, whan he ſcholde dye; and zit thei ben in moornynge, in the wiſe that thei maden here Lamentacioun for him the firſte tyme: and it is fulle gret pytee to beholde.

This Contree and Lond of *Jeruſalem* hathe ben in many dyverſe Naciounes Hondes: and often therfore hathe the Contree ſuffred meche Tribulacioun, for the Synne of the Poeple, that duellen there. For that Contree hathe

[e] *Confinis eſt.*

[f] *Karecati*, L. 1, 2. *Mercaritot*, E. 1, 2, 3. *Markertot*; E. 4.

ben in the Hondes of alle Nacyouns: that is to seyne, of *Jewes*, of *Chananees*, *Assiryenes*, *Perses*, *Medoynes*, *Macedoynes*, of *Grekes*, *Romaynes*, of *Cristene Men*, of *Sarazines*, *Barbaryenes*, *Turkes*, *Tartaryenes*, and of manye othere dyverse Nacyouns. For God wole not, that it be longe in the Hondes of Traytoures ne of Synneres, be thei Cristene or othere. And now have the Hethene Men holden that Lond in here Hondes 40 Zeere and more: but thei schull not holde it longe, zif God wole.

And zee schulle undirstond, that whan Men comen to *Jerusalem*, here first Pilgrymage is to the Chirche of the Holy Sepulcre, where oure Lord was buryed, that is with oute the Cytee, on the Northe syde: but it is now enclosed in, with the Toun Walle. And there is a fulle fayr Chirche, alle rownd, and open above, [8] and covered with Leed. And on the West syde is a fair Tour and an highe, for Belles, strongly made. And in the myddes of the Chirche, is a Tabernacle, as it were a lytylle Hows, made with a low litylle Dore: and that Tabernacle is made in manere of half a Compas, righte curiousely and richely made, of Gold and Azure and othere riche Coloures,

[8] *Quæ in circuitu operitur Plumbo.* L.

fulle

fulle nobelyche made. And in the righte syde of that Tabernacle, is the Sepulcre of oure Lord. And the Tabernacle is 8 fote long, and 5 fote wyde, and 11 fote in heighte. And it is not longe sithen the Sepulcre was alle open, that Men myghte kisse it and touche it. But for Pilgrymes, that comen thidre, peyned hem to breke the Ston in peces or in poudre, therfore the Soudan hathe do make a Walle aboute the Sepulcre, that no man may towche it. But in the left syde of the Walle of the Tabernacle, is well the heighte of a man, a gret Ston to the quantytee of a mannes Hed, that was of the Holy Sepulcre: and that Ston kissen the Pilgrymes, that comen thidre. In that Tabernacle ben no Wyndowes: but it is alle made lighte with Lampes, that hangen before the Sepulcre. And there is a Lampe, that hongethe before the Sepulcre, that brennethe lighte: and on the *Gode Fryday*, it gothe out be him self; and lyghtith azen be him self at that Oure, that oure Lord roos fro Dethe to lyve. Also within the Chirche, at the righte syde, besyde the Queer of the Chirche, is the Mount of *Calvarye*, where oure Lord was don on the Cros: and it is a Roche of white Colour, and a lytille medled with red: And the Cros was set in a Morteys,

in

in the ſame Roche: and on that Roche dropped the Woundes of our Lord, whan he was payned on the Croſſe; and that is cleped *Golgatha*. And men gon up to that *Golgatha*, be Degrees: and in the place of that Morteys, was *Adames* Hed founden, aftre *Noes* flode; in tokene that the Synnes of *Adam* [h] ſcholde ben boughte in that ſame place. And upon that Roche made *Abraham* Sacrifice to oure Lord. And there is an Awtere: and before that Awtere, lyzn *Godefray de Boleyne* and *Bawdewyn* and othere Criſtene Kynges of *Jeruſalem*. And there nyghe, where oure Lord was crucyfied, is this writen in *Grew*: Ὁ Θεὸς Βασιλεὺς ἡμῶν πρὸ αἰώνων εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς: that is to ſeyne, in Latyn; *Deus Rex noſter antè Secula operatus eſt Salutem, in medio Terræ:* that is to ſeye; God oure Kyng, before the Worldes, hathe wroughte Hele in myddis of the Erthe. And alſo on that Roche, where the Cros was ſett, is writen with in the Roche theiſe Wordes; Ὃ ἴδεις, ἐστὶ βάσις τῆς πίστεως ὅλης τοῦ κόσμου τούτου that is to ſeyne, in Latyn; *Quod vides, eſt fundamentũ totius Fidei hujus Mundi:* that is to ſeye; That thou ſeeſt, is ground of alle the Feythe of this World. And zee ſchulle

[h] *Redimenda eſſent.* L.

undir-

undirstonde, that whan oure Lord was don upon the Cros, he was 33 zere and 3 Monethes of elde. And the Prophecye of [i] *David* seythe thus; *Quadraginta annis* [k] *proximus fui generationi huic:* that is to seye; *Fourty zeer was I neighebore to this Kynrede.* And thus scholde it seme, that the Prophecyes ne were not trewe: but thei ben bothe trewe: for in old tyme, men maden a Zeer of 10 Monethes; of the whiche, Marche was the firste, and *Decembre* was the laste. But *Gayus*, that was Emperour of *Rome*, putten theise 2 Monethes there to, *Janyver* and *Feverer*; and ordeyned the Zeer of 12 Monethes; that is to seye, 365 Dayes, with oute Lepe Zeer, aftre the propre cours of the Sonne. And therfore, aftre cowntynge of 10 Monethes of the Zeer, he dyede in the 40 Zeer; as the Prophete seyde: and aftre the Zeer of 12 Monethes, he was of age 33 Zeer and 3 Monethes. Also with in the Mount of *Calvarie*, on the right side, is an Awtere, where the Piler lyzthe, that oure Lord *Jesu* was bounden to, whan he was scourged. And there besyde, ben 4 Pileres of Ston, that alle weys droppen Watre: and sum men seyn, that thei wepen for our Lordes Dethe. And nyghe that Awtier,

[i] Psalm xcv. 10. [k] The vulgar Latin has it, *offensus sui.*

is

is a place undre Erthe, 42 Degrees of depnesse, where the Holy Croys was founden, be the Wytt of Seynte *Elyne*, undir a Roche, where the *Jewes* had hidde it. And that was the verray Croys assayed: for thei founden 3 Crosses; on of oure Lord, and 2 of the 2 Theves: and Seynte *Elyne* preved hem on a ded Body, that aros from Dethe to lyve, whan that it was leyd on it, that oure Lord dyed on. And there by in the Walle, is the place where the 4 Nayles of oure Lord weren hidd: for he had 2 in his Hondes, and 2 in his Feet: and of on of theise, the Emperour of *Costantynoble* made a Brydille to his Hors, to bere him in Batayllé; and thorghe vertue there of, he overcam his Enemyes, and wan alle the Lond of *Asye* the lesse; that is to seye, *Turkye*, *Ermonye* the lasse and the more; and from *Surrye* to *Jerusalem*, from *Arabye* to *Persie*, from *Mesopotayme* to the Kyngdom of *Halappee*, from *Egypt* the highe and the lowe, and all the othere Kyngdomes, unto the Depe of *Ethiope*, and into *Ynde* the lesse, that then was Cristene. And there were in that tyme many gode Holy Men and Holy Heremytes; of whom the Book of Fadres Lyfes spekethe: and thei ben now in *Paynemes* and *Sarazines* Honds. But whan God alle

alle myghty wole, righte als the Londes weren loſt thorghe Synne of Criſtene Men, ſo ſchulle thei ben wonnen azen be Criſten Men, thorghe help of God. And in myddes of that Chirche, is a Compas, in the whiche *Joſeph* of *Arimathie* leyde the Body of oure Lord, whan he had taken him down of the Croys: and there he waſſched the Wounde of oure Lord: and that Compas, ſeye men, is the myddes of the World. And in the Chirche of the Sepulchre, on the Northe ſyde, is the place where oure Lord was put in Preſoun; (for he was in Preſoun in many places) and there is a partye of the Cheyne, that he was bounden with: and there he appered firſt to *Marie Magdaleyne*, whan he was ryſen; and ſche wende, that he had ben a Gardener. In the Chirche of Seynt Sepulchre, was wont to ben Chanouns of the ordre of ſeynt *Auguſtyn*, and hadden a Priour: but the Patriark was here Sovereygne. And withe oute the Dores of the Chirche, on the right ſyde, as men gon upward ꝩ Greces, ſeyde oure Lord to his Moder; *Mulier, ecce filius tuus*: that is to ſeye; *Woman, lo thi Sone*. And aftre that, he ſeyde to *John* his Diſciple; *Ecce mater tua*: that is to ſeyne; *Lo, behold thi Modir*: And theiſe wordes he ſeyde on the Cros.

And

And on theiſe Greces wente oure Lord, whan he bare the Croſſe on his Schuldir. And undir this Grees is a Chapelle; and in that Chapelle ſyngen Preſtes, *Indyenes*; that is to ſeye, Preſtes of *Inde*; noght aftir oure Lawe, but aftir here: and alle wey thei maken here Sacrement of the Awtier, ſeyenge, *Pater noſter*, and othere Preyeres there with: with the which Preyeres, thei ſeye the Wordes, that the Sacrement is made of. For thei ne knowe not the Addiciouns, that many Popes han made: but thei ſynge with gode Devocioun. And there nere, is the place, where that oure Lord reſted him, whan he was wery, for berynge of the Cros. And zee ſchulle undirſtonde, that before the Chirche of the Sepulcre, is the Cytee more feble than in ony othere partie, for the grete playn, that is betwene the Chirche and the Citee. And toward the Eſt ſyde, with oute the Walles of the Cytee, is the Vale of *Joſaphathe*, that touchethe to the Walles, as thoughe it were a large Dyche. And anen that Vale of *Joſaphathe*, out of the Cytee, is the Chirche of ſeynt *Stevene*, where he was ſtoned to Dethe. And there beſide, is the gildene Zate, that may not ben opened; be the whiche Zate, oure Lord entrede on *Palmeſonday*, upon an Aſſe; and the

Zate

Zate opened azenſt him, whan he wolde go unto the Temple: And zit apperen the Steppes of the Aſſes feet, in 3 places of the Degrees, that ben of fulle harde Ston. And before the Chirche of ſeynt Sepulcre, toward the Southe, a 200 Paas, is the gret Hoſpitalle of Seynt *John*: of the whiche the Hoſpitleres hadde here foundacioun. And with inne the Palays of the Seke Men of that Hoſpitalle, ben 124 Pileres of Ston: and in the Walles of the Hows, with oute the nombre aboveſeyd, there ben 54 Pileres, that beren up the Hows. And fro that Hoſpitalle, to go toward the Eſt, is a fulle fayr Chirche, that is clept *Noſtre Dame la Graund*. And than is there another Chirche right nyghe, that is clept *Noſtre Dame de Latyne*. And there weren *Marie Cleophee* and *Marie Magdaleyne*, and teren here Heer, whan oure Lord was peyned in the Cros.

CAP. VIII.

Of the Temple of oure Lord. Of the Crueltee of Kyng Heroud. *Of the Mount* Syon. *Of* probatica Piſcina. *And of* Natatorium Siloe.

AND fro the Chirche of the Sepulcre, toward the Eſt, at 160 Paas, is *Templum Domini*. It is right a feir Hows, and it is alle round, and highe, and covered with Leed, and it is well paved with white Marble: but the *Sarazine* wole not ſuffre no Criſtene man ne *Jewes* to come there in; for thei ſeyn, that none ſo foule ſynfulle men ſcholde not come in ſo holy place: but I cam in there, and in othere places, where I wolde; for I hadde Lettres of the Soudan, with his grete Seel; and comounly other Men han but his Signett. In the whiche Lettres he cõmanded, of his ſpecyalle grace, to alle his Subgettes, to lete me ſeen alle the places, and to enforme me pleynly alle the Myſteries of every place, and to condyte me fro Cytee to Cytee, zif it were nede, and buxomly to reſceyve

ſceyve me and my Companye, and for to obeye to alle my requeſtes reſonable, zif thei weren not gretly azen the Royalle power and dignytee of the Soudan or of his Lawe. And to othere, that asken him grace, ſuche as han ſerved him, he ne zevethe not but his Signet; the whiche thei make to be born before hem, hangynge on a Spere: and the folk of the Contree don gret worſchipe and reverence to his Signett or his Seel, and knelen there to, as lowly as wee don to *Corpus Domini*. And zit men don fulle grettere reverence to his Lettres. For the Admyralle and alle othere Lordes, that thei ben ſchewed to, before or thei reſceyve hem, thei knelen doun, and than thei take hem, and putten hem on here Hedes, and aftre thei kiſſen hem, and than thei reden hem, knelynge with gret reverence, and than thei offren hem to do alle, that the berere askethe. And in this *Templum Domini*, weren ſomtyme Chanouns Reguleres: and thei hadden an Abbot, to whom thei weren obedient. And in this Temple was *Charlemayn*, whan that the Aungelle broughte him the Prepuce of oure Lord *Jeſu Criſt*, of his Circumciſioun: and aftre Kyng *Charles* leet bryngen it to *Parys*, in to his Chapelle: and aftre that, he leet brynge it to *Peyteres*, and aftre that to

Chartres. And zee schulle undirstonde, that this is not the Temple, that *Salomon* made: for that Temple dured not, but 1102 Zeer. For *Tytus*, *Vespasianes* Sone, Emperour of *Rome*, had leyd sege aboute *Jerusalem*, for to discomfyte the *Jewes*: for thei putten oure Lord to Dethe, with outen Leve of the Emperour. And whan he hadde wonnen the Cytee, he brente the Temple and beet it down, and alle the Cytee, and toke the *Jewes*, and slide hem to Dethe, 1100000: and the othere he putte in Presoun, and solde hem to Servage, 30 for o Peny: for thei seyde, thei boughte *Jesu* for 30 Penyes: and he made of hem bettre cheep, whan he zaf 30 for o Peny. And aftre that tyme, *Julianus Apostate*, that was Emperour, zaf leve to the *Jewes* to make the Temple of *Jerusalem*: for he hated Cristene Men; and zit he was cristned, but he forsoke his Law, and becam a Renegate. And whan the *Jewes* hadden made the Temple, com an Erthe quakeng, and cast it doun (as God wolde) and destroyed alle that thei had made. And aftre that, *Adryan*, that was Emperour of *Rome*, and of the Lynage of *Troye*, made *Jerusalem* azen, and the Temple, in the same manere, as *Salomon* made it. And he wolde not suffre no *Jewes* to dwelle

there

there, but only Cristene men. For alle thoughe it were so, that hee was not cristned, zet he lovede Cristene men, more than ony other Nacioun, saf his owne. This Emperour leet enclose the Chirche of seynt Sepulcre, and walle it, within the Cytee, that before was with oute the Cytee, long tyme beforn. And he wolde have chaunged the Name of *Jerusalem*, and have cleped it *Elya:* but that Name lasted not longe. Also zee schulle undirstonde, that the *Sarazines* don moche reverence to that Temple; and thei seyn, that that place is right holy. And whan thei gon in, thei gon barefote, and knelen many tymes. And whanne my Felowes and I seyghe that, whan we comen in, wee diden of oure Schoon, and camen in barefote, and thoughten that we scholden don as moche Worschipe and Reverence there to, as ony of the mysbeleevynge men scholde, and as gret compunctioun in Herte to have. This Temple is 64 Cubytes of wydenesse, and als manye in lengthe; and of heighte it is 120 Cubites: and it is with inne, alle aboute, made with Pyleres of Marble: and in the myddel place of the Temple, ben manye highe Stages, of 14 Degrees of heighte, made with gode Pyleres alle aboute: and this Place the *Jewes* callen *Sancta Sancto-*

rum; that is to seye, *holy of halewes*. And in that place comethe no Man, saf only here Prelate, that makethe here Sacrifise. And the folk stonden alle aboute, in diverse Stages, aftre thei ben of Dignytee or of Worschipe; so that thei alle may see the Sacrifice. And in that Temple ben 4 Entrees; and the Zates ben of Cypresse, wel made and curiousely dight. And with in the Est Zate, oure Lorde seyde, *here is Jerusalem*. And in the Northsyde of that Temple, with in the Zate, there is a Welle; but it rennethe noght; of the whiche Holy Writt spekethe, and seythe, *Vidi Aquam egredientem de Templo*: that is to seyne; *I saughe Watre come out of the Temple*. And on that other syde of the Temple, there is a Roche, that men clepen *Moriache*: but aftre it was clept *Bethel*; where the Arke of God, with Relykes of *Jewes*, weren wont to ben put. That Arke or Hucche, with the Relikes, *Tytus* ledde with hym to *Rome*, whan he had scomfyted alle the *Jewes*. In that Arke weren the 10 Cōmandementes, and of *Arones* Zerde, and of *Moyses* Zerde, with the whiche he made the Rede See departen, as it had ben a Walle, on the righte syde and on the left syde, whils that the Peple of *Israel* passeden the See drye foot; And with that Zerde, he smoot

ſmoot the Roche; and the Watre cam out of it: And with that Zerde, he dide manye Wondres. And there in was a Veſſel of Gold, fulle of Manna, and Clothinges and Ournements and the Tabernacle of *Aarō*, and a Tabernacle ſquare of Gold, with 12 precyous Stones, and a Boyſt of Jaſper grene, with 4 Figures, and 8 Names of oure Lord, and 7 Candelſtykes of Gold, and 12 Pottes of Gold, and 4 Cenſeres of Gold, and an Awtier of Gold, and 4 Lyouns of Gold, upon the whiche thei bare Cherubyn of Gold, 12 Spannes long, and the Cercle of Swannes of Hevene, with a Tabernacle of Gold, and a Table of Sylver, and 2 Trompes of Silver, and 7 Barly Loves, and alle the othere Relikes, that weren before the Birthe of oure Lord *Jeſu Criſt*. And upon that Roche, was *Jacob* ſlepynge, whan he ſaughe the Aungeles gon up and doun, by a Laddre, and he ſeyd, *Vere Locus iſte ſanctus eſt, & ego ignorabam:* That is to ſeyne; *Forſothe this place is holy, and I wiſte it nought.* And there an Aungel helde *Jacob* ſtille, and turned his Name, and cleped him *Iſrael*. And in that ſame place, *David* ſaughe the Aungelle, that ſmot the folk with a Swerd, and put it up blody in the Schethe. And in that ſame Roche, was ſeynt *Symeon*, whan he

resceyved oure Lord in to the Temple. And in this Roche he sette him, whan the *Jewes* wolde a stoned him; and a Sterre cam doun, and zaf him light. And upon that Roche, prechede oure Lord often tyme to the Peple; and out of that seyd Temple, oure Lord drof the Byggeres and the Selleres. And upon that Roche, oure Lord sette him, whan the *Jewes* wolde have stoned him; and the Roche cleef in two, and in that clevynge was oure Lord hidd: and there cam doun a Sterre, and zaf Lighte and served him with claretee: and upon that Roche, satt oure Lady, and lerned hire Sawtere: and there our Lord forzaf the Wōman hire Sinnes, that was founden in Avowtrie; and there was oure Lord circumcyded: and there the Aungelle schewede tydynges to *Zacharie*, of the Birthe of Seynt *Baptyst* his Sone, and there offred first *Melchisedeche*, Bred and Wyn to oure Lord, in tokene of the Sacrement, that was to comene: and there felle *David* preyeng to oure Lord, and to the Aungelle, that smot the peple, that he wolde have mercy on him and on the peple; and oure Lord herde his Preyere; and therefore wolde he make the Temple in that place: but oure Lord forbade him, be an Aungelle, for he had don Tresoun, whan he leet

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ſle *Urie* the worthi Knyght, for to have *Berſabee* his Wyf: and therfore alle the purveyance, that he hadde ordeyned to make the Temple with, he toke it *Salomon* his Sone; and he made it. And he preyed oure Lord, that alle tho that preyeden to him, in that place, with gode Herte, that he wolde heren here Preyere and graunten it hem, zif thei asked it righteſullyche: and oure Lord graunted it him: and therfore *Salomon* cleped that Temple, the Temple of Conſeille and of Help of God. And with oute the Zate of that Temple, is an Awtiere, where *Jewes* werein wont to offren Dowves and Turtles. And betwene the Temple and that Awtiere, was *Zacharie* ſlayn. And upon the Pynacle of that Temple, was oure Lord brought, for to ben tempted of the Enemye, the Feend. And on the heighte of that Pynacle, the *Jewes* ſetten Seynt *Jame*, and caſted him down to the Erthe, that firſt was Biſſchopp of *Jeruſalē*. And at the entree of that Temple, toward the Weſt, is the Zate, that is clept [1] *Porta ſpecioſa*. And nyghe beſyde that Temple, upon the right ſyde, is a Chirche covered with Leed, that is clept *Salomones* Scole. And fro that Temple, towardes the Southe, right nyghe,

[1] *Beautiful Gate*, Acts iii. 2.

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is the Temple of *Salomon*, that is righte fair and wel pollisscht. And in that Temple, duellen the Knyghtes of the Temple, that weren wont to be clept *Templeres:* and that was the foundacioun of here Ordre: so that there, duelleden Knyghtes; and in *Templo Domini*, Chanouns Reguleres. Fro that Temple toward the Est, a 120 Paas, in the Cornere of the Cytee, is the Bathe of oure Lord: and in that Bathe was wont to come Watre fro *Paradys*, and zit it droppethe. And there besyde, is our Ladyes Bed. And faste by, is the Temple of Seynt *Symeon:* and with oute the Cloyster of the Temple, toward the Northe, is a fulle faire Chirche of Seynte *Anne*, oure Ladyes Modre: and there was oure Lady conceyved. And before that Chirche, is a gret Tree, that began to growe the same nyght. And undre that Chirche, in goenge doun be 22 Degrees, lythe *Joachym*, oure Ladyes fader, in a faire Tombe of Ston: and there besyde, lay somtyme seynt *Anne* his Wif; but seynt *Helyne* leet translate hire to *Costantynople*. And in that Chirche is a Welle, in manere of a Cisterne, that is clept, *Probatica Piscina*, that hathe 5 Entreez. Into that Welle, Aungeles werē wont to come from Hevene, and bathen hem with inne: and what Man

that

that first bathed him, aftre the mevynge of the Watre, was made hool, of what maner Sykenes that he hadde: and there oure Lord heled a Man of the Palasye, that lay 38 Zeer: and oure Lord seyde to him, *Tolle Grabatum tuum & ambula*: that is to seye; *Take thi Bed, and go.* And there besyde, was *Pylates* Hows. And faste by, is Kyng *Heroudes* Hows, that leet sle the Innocentes. This *Heroude* was over moche cursed and cruelle: for first he leet sle his Wif, that he lovede righte welle; and for the passynge Love, that he hadde to hire, whan he saughe hire ded, he felle in a rage, and oute of his Wytt, a gret while; and sithen he cam azen to his Wytt: and aftre he leet sle his two Sones, that he hadde of that Wyf: and aftre that, he leet sle another of his Wyfes, and a Sone, that he hadde with hire: and aftre that, he leet sle his owne Modre: and he wolde have slayn his Brother also, but he dyede sodeynly. And aftre he fell into Seknesse, and whan he felte, that he scholde dye, he sente aftre his Sustre, and aftre alle the Lordes of his Lond; and whan thei were comen, he leet cōmande hem to Prisoun, and than he seyde to his Sustre, he wiste wel, that men of the Contree wolde make no Sorwe for his Dethe; and therfore he made his Sustre

swere,

ſwere, that ſche ſcholde lete ſmyte of alle the Heds of the Lordes, whan he were ded; and than ſcholde alle the Lond make Sorwe for his Dethe, and elle nought: and thus he made his Teſtement. But his Suſtre fulfilled not his Wille: for als ſone as he was ded, ſche delyvered alle the Lordes out of Preſoun, and lete hem gon, eche Lord to his owne; and tolde hem alle the purpos of hire Brothers Ordynance: and ſo was this curſed Kyng never made Sorwe for, as he ſuppoſed for to have ben. And zee ſchulle undirſtonde, that in that tyme, there weren 3 *Heroudes*, of gret Name and Loos for here crueltee. This *Heroude*, of whiche I have ſpoken offe, was *Heroude Aſcalonite*: and he that leet beheden ſeynt *John* the Baptiſt, was *Heroude Antypa*: and he that leet ſmyte of ſeynt *James* hed, was *Heroude Agrippa*; and he putte ſeynt *Peter* in Preſoun.

Alſo furthermore, in the Cytee, is the Chirche of Seynt *Savyour*: And there is the left Arm of *John Criſoſtom*, and the more partye of the Hed of ſeynt *Stevene*. And on that other ſyde of the Strete, toward the Southe, as Men gon to Mount *Syon*, is a Chirche of ſeynt *James*, where he was beheded. And fro that Chirche, a 120 Paas,

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is the Mount *Syon:* and there is a faire Chirche of oure Lady, where ſche dwelled; and there ſche dyed. And there was wont to ben an Abbot of Chanouns Reguleres. And fro thens, was ſche born of the Apoſtles, unto the Vale of *Joſaphathe*. And there is the Ston, that the Aungelle broughte to oure Lady, fro the Mount of *Synay*; and it is of that colour, that the Roche is of ſeynt *Kateryne*. And there beſyde, is the Zate, where thorghe oure Ladye wente, whan ſche was with Childe, whan ſche wente to *Betheleem*. Alſo at the entree of the Mount *Syon*, is a Chapelle; and in that Chapelle is the Ston gret and large, with the whiche the Sepulcre was covered with, whan *Joſephe* of *Aramathie* had put oure Lord thereinne: the whiche Ston the 3 *Maries* ſawen turnen upward, whan thei comen to the Sepulcre, the Day of his Refurrexioun; and there founden an Aungelle, that tolde hem of oure Lordes upryſynge from Dethe to Lyve. And there alſo is a Ston, in a Walle, beſyde the Zate, of the Pyleer, that oure Lord was ſcourged ate: And there was *Annes* Hows, that was Biſhop of the *Jewes*, in that tyme. And there was oure Lord examyned in the nyght, and ſcourged and ſmyten and vylently entreted. And in that ſame place,

place, ſeynt *Peter* forſoke oure Lord thries; or the Cok creew. And there is a party of the Table, that he made his Souper onne, whan he made his Maundee, with his Diſcyples; whan he zaf hem his Fleſche and his Blode, in forme of Bred and Wyn. And undre that Chapelle, 32 Degrees, is the place, where oure Lord woſſche his Diſciples Feet: and zit is the Veſſelle, where the Watre was. And there beſyde that ſame Veſſelle, was ſeynt *Stevene* buryed. And there is the Awtier, where oure Lady herde the Aungeles ſynge Meſſe. And there appered firſt oure Lord to his Diſciples, aftre his Reſurrexioun, the Zates encloſed, and ſeyde to hem; *Pax vobis:* that is to ſeye; *Pees to Zou.* And on that Mount, appered *Criſt* to ſeynt *Thomas* the Apoſtle, and bad him aſſaye his Woundes; and there beleeved he firſt, and ſeyde, *Dominus meus & Deus meus:* that is to ſeye; *my Lord and my God.* In the ſame Chirche, beſyde the Awteer, weren alle the Apoſteles on *Wytſonday,* whan the Holy Goſt deſcended on hem, in lykneſſe of Fuyr. And there made oure Lord his Pask, with his Diſciples. And there ſlepte ſeynt *John* the Evaungeliſt, upon the Breeſte of oure Lord *Jeſu Criſt,* and ſaughe ſlepynge many hevenly prevytees.

Mount *Syon* is with inne the Cytee; and it is a lytille hiere than the other ſyde of the Cytee: and the Cytee is ſtrongere on that ſyde, than on that other ſyde. For at the foot of the Mount *Syon*, is a faire Caſtelle and a ſtrong, that the Soudan leet make. In the Mount *Syon*, weren buryed Kyng *David* and Kyng *Salomon*, and many othere Kynges, *Jewes* of *Jeruſalem*. And there is the place, where the *Jewes* wolden han caſt up the body of oure Lady, whan the Apoſtles beren the Body to ben buryed, in the Vale of *Joſaphathe*. And there is the Place, where Seynt *Petir* wepte fulle tenderly, aftre that he hadde forſaken oure Lord. And a Stones caſt fro that Chapelle, is another Chapelle, where oure Lord was jugged: for that tyme, was there *Cayphaſes* Hows. From that Chapelle, to go toward the Eſt, at 140 Paas, is a depe Cave undre the Roche, that is clept the Galylee of oure Lord; where ſeynt *Petre* hidde him, whanne he had forſaken oure Lord. *Item*, betwene the Mount *Syon* and the Temple of *Salomon*, is the place, where oure Lord reyſed the Mayden, in hire Fadres Hows. Undre the Mount *Syon*, toward the Vale of *Joſaphathe*, is a Welle, that is clept *Natatorium Siloe*; and there was oure Lord waſshen,

aftre

aftre his Bapteme: And there made oure Lord the blynde Man to ſee. And there was y buryed *Yſaye* the Prophete. Alſo ſtreghte from *Natatorie Siloe*, is an Ymage of Ston, and of olde auncyen Werk, that *Abſalon* leet make: and becauſe there of, men clepen it the Hond of *Abſalon*. And faſte by, is zit the Tree of Eldre, that *Judas* henge him ſelf upon, for deſpeyr that he hadde, whan he ſolde and betrayed oure Lord. And there beſyde, was the Synagoge, where the Byſhoppes of *Jewes* and the *Pharyſes* camen to gidere, and helden here Conſeille. And there caſte *Judas* the 30 Pens before hem, and ſeyde, that he hadde ſynned, betrayenge oure Lord. And there nyghe, was the Hows of the Apoſtles, *Philippe* and *Jacob Alphei*. And on that other ſyde of Mount *Syon*, toward the Southe, bezonde the Vale, a Stones caſt, is *Acheldamache*; that is to ſeye, *the Feld of Blood*; that was bought for the 30 Pens, that oure Lord was ſold fore. And in that Feld ben many Tombes of Criſtene Men: for there ben manye Pilgrymes graven. And there ben many Oratories, Chapelles and Heremytages, where Heremytes weren wont to duelle. And toward the Eſt, an 100 Pas, is the Charnelle of the Hoſpitalle of ſeynt *John*, where

men

men weren wont to putte the Bones of dede men.

Alſo fro *Jeruſalem*, toward the Weſt, is a fair Chirche, where the Tree of the Cros grew. And 2 Myle fro thens, is a faire Chirche; where oure Lady mette with *Elizabethe*, whan thei weren bothe with Childe; and ſeynt *John* ſtered in his Modres Wombe, and made reverence to his Creatour, that he ſaughe not. And undre the Awtier of that Chirche, is the place where ſeynt *John* was born. And fro that Chirche, is a Myle to the Caſtelle of *Emaux*: and there alſo oure Lord ſchewed him to 2 of his Diſciples, aftre his Reſurrexioun. Alſo on that other ſyde, 200 *Pas* fro *Jeruſalem*, is a Chirche, where was wont to be the Cave of the Lioun: and undre that Chirche, at 30 Degrees of Depneſſe, weren entered 12000 Martires, in the tyme of Kyng [m] *Coſdroe*, that the Lyoun [n] mette with alle in a nyghte, be the wille of God. Alſo fro *Jeruſalem* 2 Myle, is the Mount *Joye*, a fulle fair place and a delicyous: and there lythe *Samuel* the Prophete in a fair Tombe: and men clepen it Mount *Joye*; for it zevethe joye to Pilgrymes hertes, be cauſe that there men ſeen firſt *Jeruſalem*. Alſo betwene *Jeruſalem* and

[m] *Eſdr:*, F. [n] *Collegit*, L. *Enſemble*, F.

the Mount of *Olyvete*, is the Vale of *Josaphathe*, undre the Walles of the Cytee, as I have seyd before: and in the myddes of the Vale, is a lytille Ryvere, that men clepen *Torrens Cedron*; and aboven it, over thwart, lay a Tre, (that the Cros was made offe) that men zeden over onne: and faste by it is a litylle pytt in the Erthe, where the foot of the Pileer is zit entered; and there was oure Lord first scourged: for he was scourged and vileynsly entreted in many places. Also in the myddel Place of the Vale of *Josaphathe*, is the Chirche of oure Lady: and it is of 43 Degrees, undre the Erthe, unto the Sepulcre of oure Lady. And oure Lady was of Age, whan sche dyed, 72 Zeer. And beside the Sepulcre of oure Lady, is an Awtier, where oure Lord forzaf seynt *Petir* alle his Synnes. And fro thens, toward the West, undre an Awtere, is a Welle, that comethe out of the Ryvere of *Paradys*. And witethe wel, that that Chirche is fulle lowe in the Erthe; and sum is alle with inne the Erthe. But I suppose wel, that it was not so founded: but for because that *Jerusalem* hathe often tyme ben destroyed, and the Walles abated and beten doun and tombled in to the Vale, and that thei han ben so filled azen, and the ground enhaunced

haunced; and for that skylle, is the Chirche so lowe with in the Erthe: and natheles men seyn there comounly, that the Erthe hathe so ben cloven, sythe the tyme, that oure Lady was there buryed: and zit men seyn there, that it wexethe and growethe every day, with outen dowte. In that Chirche weren wont to ben blake Monkes, that hadden hire Abbot. And besyde that Chirche, is a Chapelle, besyde the Roche, that highte *Gethesamany*: and there was oure Lord kyssed of *Judas*; and there was he taken of the *Jewes*; and there laft oure Lord his Disciples, whan he wente to preye before his Passioun, whan he preyed and seyde, *Pater, si fieri potest, transeat a me Calix iste:* that is to seye; *Fadre, zif it may be, do lete this Chalys go fro me.* And whan he cam azen to his Disciples, he fond hem slepynge. And in the Roche, with inne the Chapelle, zit apperen the syngres of oure Lordes Hond, whan he putte hem in the Roche, whan the *Jewes* wolden have taken him. And fro thens a Stones cast, toward the Southe, is another Chapelle, where oure Lord swette droppes of Blood. And there righte nyghe, is the Tombe of Kyng *Josaphathe*; of whom the Vale berethe the name. This *Josaphathe*

was Kyng of that Contree, and was converted by an Heremyte, that was a worthi man, and dide moche gode. And fro thens a Bowe drawghte, toward the Southe, is the Chirche, where seynt *James* and *Zacharie* the Prophete weren buryed. And above the Vale, is the Mount of *Olyvete:* and it is cleped so, for the plentee of Olyves, that growen there. That Mount is more highe than the Cytee of *Jerusalem* is: and therfore may men, upon that Mount, see manye of the Stretes of the Cytee. And betwene that Mount and the Cytee, is not but the Vale of *Josaphathe*, that is not fulle large. And fro that Mount, steighe oure Lord *Jesu Crist* to Hevene, upon Ascencioun day: and zit there schewethe the schapp of his left Foot, in the Ston. And there is a Chirche, where was wont to be an Abbot and Chanouns reguleres. And a lytylle thens, 28 Pas, is a Chapelle, and there in is the Ston, on the whiche oure Lord sat, whan he prechede the 8 Blessynges, and seyde thus; *Beati pauperes Spiritu:* And there he taughte his Disciples the *Pater noster*; and wrote it with his finger in a Ston. And there nyghe is a Chirche of Seynte *Marie Egipcyane*; and there sche lythe in a Tombe. And fro thens toward

the Eſt, a 3 Bow ſchote, is *Bethfagee*; to the whiche oure Lord ſente ſeynt *Peter* and ſeynt *James*, for to ſeche the Aſſe, upon *Palme Sonday*, and rode upon that Aſſe to *Jeruſalem*. And in comynge doun fro the Mount of *Olyvete*, toward the Eſt, is a Caſtelle, that is cleped *Bethanye*: and there dwelte *Symon* leprous, and there herberwed oure Lord; and aftre, he was baptized of the Apoſtles, and was clept *Julian*, and was made Biſſchoppe: and this is the ſame *Julyan*, that men clepe to for gode Herberghgage: for oure Lord herberwed with him, in his Hows. And in that Hous, oure Lord forzaf *Marie Magdaleyne* hire Synnes; there ſche whaſſched his Feet with hire Teres, and wyped hem with hire Heer. And there ſerved ſeynt *Martha*, oure Lord. There oure Lord reyſed *Lazar*, fro Dethe to lyve, that was ded 4 dayes and ſtank, that was brother to *Marie Magdaleyne* and to *Martha*. And there duelte alſo *Marie Cleophe*. That Caſtelle is wel a Myle long fro *Jeruſalem*. Alſo in comynge doun fro the Mount of *Olyvete*, is the place where oure Lord wepte upon *Jeruſalem*. And there beſyde is the place, where oure Lady appered to ſeynt *Thomas* the Apoſtle, aftre hire Aſſumptioun, and zaf him hire Gyrdylle. And

right nyghe is the Ston, where oure Lord often tyme ſat upon, whan he prechede: and upon that ſame ſchalle he ſytte, at the day of Doom; righte as him ſelf ſeyde.

Alſo aftre the Mount of *Olyvete*, is the Mount of *Galilee:* there aſſembleden the Apoſtles, whan *Marie Magdaleyne* cam, and tolde hem of *Criſtes* upriſynge. And there, betwene the Mount *Olyvete* and the Mount *Galilee*, is a Chirche, where the Aungel ſeyde to oure Lady, of hire Dethe. Alſo fro *Bethanye* to *Jerico*, was ſomtyme a litylle Cytee: but it is now alle deſtroyed; and now is there but a litylle Village. That Cytee tok *Joſue*, be myracle of God and cõmandement of the Aungel, and deſtroyed it and curſed it, and alle hem that bylled it azen. Of that Citee was *Zacheus* the Dwerf, that clomb up in to the Sycomour Tre, for to ſee oure Lord; be cauſe he was ſo litille, he myghte not ſeen him for the peple. And of that Cytee was *Raab* the comoun Wõman, that aſcaped allone, with hem of hire lynage; and ſche often tyme refreſſched and fed the Meſſageres of *Iſrael*, and kepte hem from manye grete periles of Dethe: and therfore ſche hadde gode reward; as Holy Writt ſeythe: *Qui accipit Prophetam in nomine meo, mercedem*

cedem Prophetæ accipiet: that is to ſeye; *He that takethe a Prophete in my name, he ſchalle take mede of the Prophete:* and ſo hadde ſche; for ſche prophecyed to the Meſſageres, ſeyenge, *Novi quod Dominus tradet vobis Terram hanc:* that is to ſeye; *I wot wel, that oure Lord ſchal betake zou this Lond:* and ſo he dide. And aftre *Salomon, Naaſones* Sone, wedded hire; and fro that tyme was ſche a worthi Wōman, and ſerved God wel. Alſo from *Betanye*, gon men to ſlom *Jordan*, by a Mountayne, and thorghe Deſert; and it is nyghe a Day iorneye fro *Bethanye*, toward the *Eſt*, to a gret hille, where oure Lord faſted 40 dayes. Upon that Hille, the enemy of Helle bare oure Lord, and tempted him, and ſeyde; *Dic ut lapides iſti panes fiant:* that is to ſeye; *ſey, that theiſe Stones be made Loves.* In that place, upon the hille, was wont to ben a faire Chirche; but it is alle deſtroyed, ſo that there is now but an Hermytage, that a maner of Criſtene men holden, that ben cleped *Georgyenes:* for ſeynt *George* converted hem. Upon that hille, duelte *Abraham* a gret while: and therfore men clepen it, *Abrahames* Gardyn. And betwene the Hille and this Gardyn, renneth a lytille Broke of Watre, that

was wont to ben byttre; but be the bleſſyng of *Heliſee* the Prophete, it becam ſwete and gode to drynke. And at the foot of this Hille, toward the Playn, is a gret Welle, that entrethe in to Flom *Jordan*. Fro that Hille, to *Jerico*, that I ſpak of before, is but a Myle, in goynge toward Flom *Jordan*. Alſo as men gon to *Jerico*, ſat the blynde man, cryenge, *Jeſu, fili David, miſerere mei:* that is to ſeye; *Jeſu, Davides ſone, have mercy on me:* and anon he hadde his ſighte. Alſo 2 Myle fro *Jerico*, is Flom *Jordan:* and an half myle more nyghe, is a faire Chirche of of Seynt *John* the Baptiſt; where he baptiſed oure Lord: and there beſyde, is the Hous of *Jeremye* the Prophete.

Cap. IX.

Of the dede See; and of the Flom Jordan. *Of the Hed of seynt* John *the Baptist; and of the Usages of the* Samaritanes.

AND fro *Jerico*, a 3 Myle, is the dede See. Aboute that See, growethe moche [o] Alom and of *Alkatran*. Betwene *Jerico* and that See, is the Lond of *Dengadde*; and there was wont to growe the Bawme: but [p] men make drawe the braunches there of, and berē hem to ben graffed at *Babiloyne*: and zit men clepen hem Vynes of *Gaddy*. At a Cost of that See, as men gon from *Arabe*, is the Mount of the *Moabytes*; where there is a Cave, that men clepen *Karua*. Upon that hille, ladde *Balak* the Sone of *Booz*, *Balaam* the Prest, for to curse the Peple of *Israel*. That dede See departethe the Lond of *Inde* and of *Arabye*: and that See lastethe from *Soara* unto *Arabye*. The Watre of that

[o] *Dalem & Dalketram*, L. *De Alym & Dalketran*. F.
[p] *Translatum fuit ad Babilonem*, L.

See

See is fulle bytter and Salt: and ziff the Erthe were made moyſt and weet with that Watre, it wolde nevere bere Fruyt. And the Erthe and the Lond chaungeth often his colour. And it caſtethe out of the Watre, a thing that men clepen Aſpalt; alſo gret peces, as the gretneſſe of an Hors, every day, and on alle ſydes. And fro *Jeruſalem* to that See, is 200 Furlonges. That See is in lengthe 580 Furlonges, and in brede 150 Furlonges: and it is clept the dede See, for it rennethe nought, but is evere unmevable. And nouther manne, beſt, ne no thing that berethe lif in him, ne may not dyen in that See: and that hathe ben preved manye tymes, be men that han diſſerved to ben dede, that han ben caſt there inne, and left there inne, 3 dayes or 4, and thei ne myghte never dye ther inne: for it reſceyvethe no thing with inne him, that berethe lif. And no man may drynken of the Watre, for bytterneſſe. And zif a man caſte Iren there in, it wole flete aboven. And zif men caſte a Fedre there in, it wole ſynke to the botme: and theiſe ben thinges azenſt kynde. And alſo the Cytees there weren loſt, be cauſe of Synne. And there beſyden growen trees, that beren fulle faire Apples, and faire of colour to beholde; but whoſo brekethe hem or cuttethe

cuttethe hem in two, he ſchalle fynde with in hem Coles and Cyndres; in tokene that, be Wratthe of God, the Cytees and the Lond weren brente and ſonken in to Helle. Sum men clepen that See, the Lake *Dalfetidee*; ſumme, the Flom of *Develes*; and sume, the Flom that is ever ſtynkynge. And in to that See, ſonken the 5 Cytees, be Wratthe of God; that is to ſeyne, *Sodom*, *Gomorre*, *Aldama*, *Seboym and Segor*, for the abhomynable ſynne of *Sodomye*, that regned in hem. But *Segor*, be the preyer of *Lothe*, was ſaved and kept a gret while: for it was ſett upon an hille; and zit ſchewethe therof ſum party, above the Watre: and men may ſee the Walles, when it is fayr Wedre and cleer. In that Cytee *Lothe* dwelte, a lytylle while; and there was he made dronken of his Doughtres, and lay with hem, and engendred of hem *Moab* and *Amon*. And the cauſe whi his Doughtres made him dronken, and for to ly by him, was this; becauſe thei ſawghe no man aboute hem, but only here Fadre: and therfore thei trowed, that God had deſtroyed alle the World, as he hadde don the Cytees; as he hadde don before, be *Noes* Flood. And therfore thei wolde lye with here Fadre, for to have Iſſue, and for to replenyſſchen the World azen with Peple,

Peple, to restore the World azen be hem: for thei trowed, that ther had ben no mo men in alle the World. And zif here Fadre had not ben dronken, he hadde not y leye with hem. And the hille aboven *Segor*, men cleped it thanne *Edom:* and aftre men cleped it *Seyr*, and aftre *Ydumea*. Also at the righte syde of that dede See, dwellethe zit the Wife of *Lothe*, in lyknesse of a salt Ston; for that schee loked behynde hire, whan the Cytees sonken in to Helle. This *Lothe* was *Araammes* sone, that was Brother to *Abraham*. And *Sarra Abrahames* Wif, and *Melcha Nachors* Wif, weren Sustren to the seyd *Lothe*. And the same *Sarra* was of elde 90 Zeer, whan *Ysaac* hire sone was goten on hire. And *Abraham* hadde another sone *Ysmael*, that he gat upon *Agar* his Chambrere. And whan *Ysaac* his sone was 8 dayes olde, *Abraham* his Fadre leet him ben circumcyded, and *Ysmael* with him, that was 14 Zeer old: wherfore the *Jewes* that comen of *Ysaacces* lyne, ben circumcyded the 8 Day; and the *Sarrazines*, that comen of *Ysmaeles* lyne, ben circumcyded whan thei ben 14 Zeer of Age.

And zee schulle undirstonde, that with in the dede See, rennethe the Flom *Jordan*, and there

there it dyethe: for it rennethe no furthermore: and that is a place, that is a Myle fro the Chirche of ſeynt *John* the Baptiſt, toward the Weſt, a lytille benethe the place, where that Criſtene men bathen hem comounly. And a Myle from Flom *Jordan*, is the Ryvere of *Jabothe*, the whiche *Jacob* paſſed over, whan he cam fro *Meſopotayme*. This Flom *Jordan* is no gret Ryvere; but it is plenteous of gode Fiſſche: and it cometh out of the hille of *Lyban*, be 2 Welles, that ben cleped *Jor* and *Dan*: and of tho 2 Welles hath it the name. And it paſſethe be a Lake, that is clept *Maron*; and aſtre it paſſethe by the See of *Tyberye*, and paſſethe undre the hilles of *Gelboe*: and there is a fulle faire Vale, bothe on that o ſyde and on that other of the ſame Ryvere. And men gon the hilles of *Lyban*, alle in lengthe, unto the deſert of *Pharan*. And tho hilles departen the kyngdom of *Surrye* and the Contree of *Phenesie*. And upon tho hilles growen Trees of Cedre, that ben fulle hye, and thei beren longe Apples, and als grete as a mannes heved. And alſo this Flom *Jordan* departeth the Lond of *Galilee* and the Lond of *Ydumye* and the Lond of *Betron*: and that rennethe undre Erthe a gret weye, unto a fayre playn and a

gret,

gret, that is clept *Meldan*, in *Sarmoyz*; that is to seye, Feyre or Markett, in here Langage; be cause that there is often Feyres in that pleyn. And there becomethe the Watre gret and large. And that Playn is the Tombe of *Job*. And in that Flom *Jordan* abovesevd, was oure Lord baptized of seynt *John*; and the voys of God the Fadre was herd seyenge, *Hic est Filius meus dilectus* &c. that is to seye; *This is my beloved sone, in the whiche I am well plesed*; *herethe hym*. And the Holy Gost alyghte upon hym, in lyknesse of a Colver: and so at his Baptizynge, was alle the hool Trynytee. And thorghe that Flom, passeden the Children of *Israel*, alle drye feet: and thei putten Stones there in the myddel place, in tokene of the Myracle, that the Watre withdrowghe him so. Also in that Flom *Jordan*, *Naaman* of *Syrie* bathed him; that was fulle riche, but he was meselle: and there anon he toke his hele. Abouten the Flom *Jordan* ben manye Chirches, where that manye Cristene men dwelleden. And nyghe therto is the Cytee of *Hay*, that *Josue* assayled and toke. Also bezonde the Flom *Jordan*, is the Vale of *Mambre*; and that is a fulle fair Vale. Also upon the hille, that I spak of before, where oure Lord fasted 40 dayes,

a 2 Myle long from *Galilee*, is a faire hille and an highe; where the Enemye, the Fend bare oure Lord, the thridde tyme, to tempte him, and ſchewede him alle the Regiouns of the World, and ſeyde, *Hec omnia tibi dabo, ſi cadens adoraveris me:* that is to ſeyne; *Alle this ſchalle I zeve the, zif thou falle and worſchipe me.*

Alſo fro the dede See, to gon Eſtward out of the Marches of the Holy Lond, that is clept the Lond of Promyſſioun, is a ſtrong Caſtelle and a fair, in an hille, that is clept *Carak, en Sarmoyz:* that is to ſeyne, *Ryally.* That Caſtelle let make kyng *Baldwyn*, (that was Kyng of *France)* whan he had conquered that Lond; and putte it in to Criſtene mennes hondes, for to kepe that Contree. And for that cauſe, was it clept the Mownt rialle. And undre it there is a Town, that hight *Sobache:* and there alle abowte dwellen Criſtene men, undre Trybute. Fro thens gon Men to *Nazarethe*, of the whiche oure Lord berethe the Surname. And fro thens, there is 3 Journeyes to *Jeruſalem:* and men gon be the Provynce of *Galylee*, be *Ramatha*, be *Sothym* and be the highe hille of *Effraim*; where *Elchana* and *Anna*, the Modre of *Samuelle* the Prophete, dwelleden. There was

born

born this Prophete: and aftre his Dethe, he was buryed at Mount *Joye*, as I have seyd zou before. And than gon men to *Sylo*; where the Arke of God with the Relikes weren kept longe tyme, undre *Ely* the Prophete. There made the peple of *Ebron* Sacrifice to oure Lord: and ther thei zolden up here Avowes: and there spak God first to *Samuelle*, and schewed him the mutacioun of ordre of Presthode, and the misterie of the Sacrement. And right nyghe, on the left syde, is *Gabaon* and *Rama* and *Beniamyn*; of the whiche Holy Writt spekethe offe. And aftre men gon to *Sychem*, sumtyme clept *Sychar*; and that is in the Provynce of *Samaritanes*; and there is a fulle fair Vale and a fructuouse, and there is a fair Cytee and a gode, that men clepen *Neople*. And from thens is a jorneye to *Jerusalem*. And there is the Welle, where oure Lord spak to the Wōman of *Samaritan*. And there was wont to ben a Chirche; but it is beten doun. Besyde that Welle, Kyng *Roboas* let make 2 Calveren of Gold, and made hem to ben worschipt, and put that on at *Dan*, and that other at *Betelle*. And a Myle fro *Sychar*, is the Cytee of *Deluze*. And in that Cytee dwelte *Abraham*, a certeyn tyme. *Sychem* is a 10 Myle fro *Jerusalem*

salem, and it is clept *Neople*; that is for to seyne; the newe Cytee. And nyghe besyde is the Tombe of *Josephe* the Sone of *Jacob*, that governed *Egypt*: for the *Jewes* baren his Bones from *Egypt*, and buryed hem there. And thidre gon the *Jewes* oftentyme in Pilgrimage, with gret Devocioun. In that Cytee was *Dyne Jacobes* Doughter ravysscht; for whom hire Bretheren slowen many persones, and diden many harmes to the Cytee. And there besyde, is the hille of *Garasoun*, where the *Samaritanes* maken here Sacrifice: in that hille woldè *Abraham* have sacrificed his Sonè *Ysaac*. And there besyde is the Vale of *Dotaym*: and there is the Cisterne, where *Josephe* was cast in of his Bretheren, which thei solden; and that is a 2 Myle fro *Sychar*. From thens gon men to *Samarye*, that men clepen now *Sebast*; and that is the chief Cytee of that Contree: and it sytt betwene the hille of *Aygnes*, as *Jerusalem* dothe. In that Cytee was the syttinges of the 12 Tribes of *Israel*: but the Cytee is not now so gret, as it was wont to be. There was buryed seynt *John* the Baptist, betwene 2 Prophetes, *Helyseus* and *Abdyan*: but he was beheded in the Castelle of *Macharyme*, besyde the dede See: and aftre he was translated of his Dis-

ciples, and buryed at *Samarie:* and there let *Julianus Apostata* dyggen him up, and let brennen his Bones; (for he was that tyme Emperour) and let wyndwe the Askes in the Wynd. But the Fynger, that schewed oure Lord, seyenge, *Ecce Agnus Dei:* that is to seyne; *Lo the Lamb of God:* that nolde nevere brenne, but is alle hol: that Fynger leet seynte *Tecle* the holy Virgyne be born in to the hille of *Sebast*; and there maken men gret feste. In that place was wont to ben a fair Chirche; and many othere there weren: but thei ben alle beten doun. There was wont to ben the heed of seynt *John* Baptist, enclosed in the Walle: but the Emperour *Theodosie* let drawe it out, and fond it wrapped in a litille Clothe, alle blody; and so he leet it to be born to *Costantynoble:* and zit at *Costantynoble* is the hyndre partye of the Heed: and the for partie of the Heed, til undre the Chyn, is at *Rome*, undre the Chirche of seynt *Silvestre*, where ben [q] Nonnes of an hundred Ordres: and it is zit alle broylly, as thoughe it were half brent: for the Emperour *Julianus* abovesyd, of his cursednesse and malice, let brennen that partie with the other bones; and zit it schewethe: and this

[q] *Moniales Cordularie*, L.

thing

thing hathe ben preved, both be Popes and by Emperours. And the Jowes benethe, that holden to the Chyn, and a partie of the Assches, and the Platere, that the Hed was leyd in, whan it was smyten of, is at *Gene:* and the *Geneweyes* maken of it gret Feste; and so don the *Sarazynes* also. And sum men seyn, that the Heed of seynt *John* is at *Amyas*, in *Picardye:* and other men seyn, that it is the Heed of seynt *John* the Bysschop. I wot nere, but God knowethe: but in what wyse than men worschipen it, the blessed seynt *John* holt him a payd.

From this Cytee of *Sebast* unto *Jerusalem*, is 12 Myle. And betwene the Hilles of that Contree; there is a Welle, that 4 Sithes in the Zeer chaungethe his Colour; somtyme grene, somtyme reed, somtyme cleer, and somtyme trouble: and men clepen that Welle *Job*. And the folk of that Contree, that men clepen *Samaritanes*, weren converted and baptized by the Apostles: but thei holden not wel here Doctryne; and alle weys thei holden Lawes by hem self, varyenge from Cristene men, from *Sarrazines*, *Jewes* and *Paynemes*. And the *Samaritanes* leeven well in o God: and thei seyn wel, that there is but only o God, that alle formed, and alle schalle deme:

and thei holden the Bible aftre the Lettre: and thei usen the *Psawtere*, as the *Jewes* don: and thei seyn, that thei ben the righte Sones of God: and among alle other folk, thei seyn that thei ben best beloved of God; and that to hem belongethe the Heritage, that God behighte to hise beloved Children: and thei han also dyverse Clothinge and Schapp, to loken on, than other folk han; for thei wrappen here Hedes in red Linnene Clothe, in difference frō othere. And the *Sarazines* wrappen here Hedes in white lynnene Clothe. And the Cristene men, that duellen in the Contree, wrappen hem in blew of *Ynde*; and the *Jewes* in zelow Clothe. In that Contree duellen manye of the *Jewes*, payenge Tribute, as Cristene men don. And zif zee wil knowe the Lettres, that the *Jewes* usen, thei ben suche; and the names ben, as thei clepen hem, writen aboven, in manere of here *A. B. C.*

א	ב	ג	ד	ה	ו
Alephe.	*Bethe.*	*Gymel.*	*Delethe.*	*He.*	*Vau.*
ז	ח	ט	י	כ	ל	מ
Zay.	*Cy.*	*Thet.*	*Joht.*	*Kapho.*	*Lampd.*	*Mem.*
נ	ס	ע	פ	צ	ק	ר
Num.	*Samethe.*	*Ey.*	*Fhee.*	*Sade.*	*Cophe.*	*Resch.*
ש	ת					
Son.	*Tau.*					

CAP.

CAP. X.

Of the Province of Galilee, *and where Antecrist schalle be born. Of* Nazarethe. *Of the Age of oure Lady. Of the Day of Doom; and of the Customes of* Jacobites, Surryenes; *and of the Usages of* Georgyenes.

FROM this Contree of the *Samaritanes*, that I have spoken of before, gon men to the Playnes of *Galilee*. And men leven the hilles, on that o partye. And *Galilee* is on of the Provynces of the Holy Lond: and in that Provynce is the Cytee of *Naym* and *Capharnaum* and *Chorosaym* and *Bethsayde*. In this *Bethseyde* was seynt *Petre* and seynt *Andrew* born. And thens, a 4 Myle, is *Chorosaym:* and 5 Myle fro *Chorosaym*, is the Cytee of *Cedar*, where of the *Psautre* spekethe: *Et habitavi cum habitantibus Cedar:* that is for to seye; *And I have dwelled with the dwellynge men in Cedar*. In *Chorosaym* schalle Antecrist be born, as sum men seyn; and other men seyn, he schalle be born in *Babyloyne:* for the Pro-

phete seyth; *De Babilonia Coluber exiet, qui totum mundum devorabit:* that is to seyne; *Out of* Babiloyne *schal come a Worm, that schal devourē alle the World.* This Antecrist schal be noryscht in *Bethsayda*, and he schalle regne in *Capharnaum:* and therfore seythe Holy Writt; *Ve tibi, Chorasaym: ve tibi, Bethsayda: ve tibi, Capharnaum:* that is to seye; *Wo be to the*, Chorosaym: *wo to the*, Bethsayda: *wo to the*, Capharnaum. And alle theise Townes ben in the Lond of *Galilee*. And also, the *Cane* of *Galilee* is 4 Myle fro *Nazarethe:* of that Cytee was *Symon Chananeus*, and his Wif *Cance*; of the whiche the Holy Evaungelist spekethe off: there dide oure Lord the firste Myracle at the Wedyng, whan he turned Watre in to Wyn. And in the ende of *Galilee*, at the hilles, was the Arke of God taken; and on that other syde is the Mownt *Hendor* or *Hermon*. And there aboute gothe the Broke of *Cison:* and there besyde, *Barache*, that was *Abymeleche* Sone, with *Delbore* the Prophetisse, overcam the *Oost* of *Idumea*, whan *Cysera* the Kyng was slayn of [r] *Gebelle*, the Wif of *Aber*; and chaced bezonde the Flom *Jordan*, be Strengthe of Sword, *Zeb* and *Zebee* and *Salmana*; and

[r] *Jael*, the Wife of *Heber*.

there

there he ſlowghe hem. Alſo a 5 Myle fro *Naym*, is the Cytee of *Jezreel*, that ſomtyme was clept *Zarym*; of the whiche Cytee *Jexabel* the curſed Queen was Lady and Queen, that toke awey the Vyne of *Nabaothe*, be hire Strengthe. Faſte by that Cytee, is the Feld *Magede*, in the whiche the Kyng *Joras* was ſlayn of the Kyng of *Samarie*, and aftre was tranſlated and buryed in the Mount *Syon*. And a Myle fro *Jezrael*, ben the Hilles of *Gelboe*, where *Saul* and *Jonathas* that weren ſo faire, dyeden: wherfore *David* curſed hem, as Holy Wrytt ſeythe; *Montes Gelboe, nec Ros nec Pluvia* &c. that is to ſeye; *Zee Hilles of Gelboe, nouther Dew ne Reyn com upon zou.* And a Myle fro the Hilles of *Gelboe*, toward the Eſt, is the Cytee of *Cyrople*, that was clept before *Bethſayn*. And upon the Walles of that Cytee, was the Hed of *Saul* honged.

Aftre gon men be the hille, beſyde the Pleynes of *Galylee*, unto *Nazarethe*, where was wont to ben a gret Cytee and a fair: but now there is not, but a lytille Village, and Houſes a brood here and there. And it is not walled; and it ſytt in a litille Valeye, and there ben Hilles alle aboute. There was oure Lady born: but ſche was goten at *Jeruſalē*. And be cauſe that oure Lady was born at *Na-*

zarethe, therfore bare oure Lord his Surname of that Town. There toke *Josephe* our Lady to Wyf, whan sche was 14 Zeere of Age: and there *Gabrielle* grette our Lady, seyenge, *Ave gratia plena, Dominus tecum:* that is to seyne; *Heyl fulle of Grace, oure Lord is with the.* And this Salutacioun was don in a place of a gret Awteer of a faire Chirche, that was wont to be somtyme: but it is now alle downe: and men han made a litylle Resceyt, besyde a Pylere of that Chirche, for to resceyve the Offrynges of Pilgrymes. And the *Sarrazines* kepen that place fulle derely, for the profyte that thei han there offe: and thei ben fulle wykked *Sarrazines* and cruelle, and more dispytous than in ony other place, and han destroyed alle the Chirches. There nyghe is *Gabrielles* Welle, where oure Lord was wont to bathe him, whan he was zong: and fro that Welle bare he Watre often tyme, to his Modre: and in that Welle sche wossche often tyme the Clowtes of hire Sone *Jesu Crist.* And fro *Jerusalem* unto thidre, is 3 Journeyes. At *Nazarethe* was oure Lord norisscht. *Nazarethe* is als meche to seye, as Flour of the Gardyn: and be gode skylle may it ben clept Flour; for there was norisscht the Flour of Lyf, that was *Crist Jesu.* And 2 Myle

Myle fro *Nazarethe*, is the Cytee of *Sephor*, be the Weye, that gothe fro *Nazerethe* to *Acon*. And an half Myle fro *Nazarethe*, is the Lepe of oure Lord: for the *Jewes* ladden him upon an highe Roche, for to make him lepe doun, and have slayn him: but *Jesu* passed amonges hem, and lepte upon another Roche; and zit ben the Steppes of his Feet sene in the Roche, where he allyghte. And therfore seyn sum men, whan thei dreden hem of Thefes, on ony Weye, or of Enemyes; *Jesus autem transiens per medium illorũ ibat:* that is to seyne; *Jesus forsothe passynge be the myddes of hem, he wente:* in tokene and mynde, that oure Lord passed thorghe out the *Jewes* Crueltee, and scaped safly fro hem; so surely mowe men passen the perile of Thefes. And than sey Men 2 Vers of the *Psautre*, 3 Sithes: *Irruat super eos formido & pavor, in magnitudine Brachii tui, Domine. Fiant inmobiles, quasi Lapis, donec pertranseat populus tuus, Domine; donec pertranseat populus tuus iste, quem possedisti.* And thanne may men passe with outen perile. And zee schulle undirstonde, that oure Lady hadde Child, whan sche was 15 Zeere old: and sche was conversant with hire Sone 33 Zeer and 3 Monethes.

And

And aftre the Paſſioun of oure Lord, ſche lyvede 24 Zeer.

Alſo fro *Nazarethe*, men gon to the Mount *Thabor*; and that is a 4 Myle: and it is a fulle faire Hille, and well highe, where was wont to ben a Toun and many Chirches; but thei ben alle deſtroyed; but zit there is a place, that men clepen the Scole of God, where he was wont to teche his Diſciples, and tolde hem the Prevytees of Hevene. And at the foot of that Hille, *Melchiſedeche*, that was Kyng of *Salem*, in the turnynge of that Hille, mette *Abraham* in comynge azen from the Bataylle, whan he had ſlayn *Abymeleche*: and this *Melchiſedeche* was bothe Kyng and Preſt of *Salem*, that now is cleped *Jeruſalem*. In that Hille *Thabor*, oure Lord transfigured him before ſeynt *Petre*, ſeynt *John* and ſeynt *Jame*; and there thei ſawghe goſtly, *Moyſes* and *Elye* the Prophetes beſyde hem: and therfore ſeyde ſeynt *Petre*, *Domine*, *bonum eſt nos hic eſſe*; *faciamus tria Tabernacula*: that is to ſeye; *Lorde*, *it is gode for us to ben here*; *make we here* 3 *dwellyng places*. And there herd thei a Voys of the Fadir, that ſeye, *Hic eſt filius meus dilectus, in quo mihi bene complacui*. And oure Lord defended hem, that thei ſcholde not telle that Aviſioun,

til

til that he were ryſen from Dethe to Lyf. In that Hille and in that ſame place, at the day of Doom, 4 Aungeles, with 4 Trompes, ſchulle blowen and reyſen alle men, that hadden ſuffred Dethe, ſithe that the World was formed, from Dethe to Lyve; and ſchulle comen in Body and Soule in Juggement; before the face of oure Lord, in the Vale of *Joſaphathe*. And the Doom ſchalle ben on *Eſtre* Day, ſuche tyme as oure Lord aroos: and the Dom ſchalle begynne, ſuche houre as oure Lord deſcended to Helle and diſpoyled it: for at ſuche Houre ſchal he diſpoyle the World, and lede his choſene to Bliſſe; and the othere ſchalle be condempne to perpetuelle Peynes: and thanne ſchalle every man have aftir his diſſert, outher Gode or Evylle; but zif the Mercy of God paſſe his Rightewiſneſſe.

Alſo a Myle from Mount *Thabor*, is the Mount *Heremon*; and there was the Cytee of *Naym*. Before the Zate of that Cytee, reyſed oure Lord the Wydewes ſone, that had no mo Children. Alſo 3 Myle fro *Nazarethe*, is the Caſtelle *Saffra*; of the whiche, the Sones of *Zebedee* and the Sones of *Alphee* weren. Alſo a 7 Myle fro *Nazarethe*, is the Mount *Kayn*; and undre that is a Welle, and beſyde that Welle, *Lameche Noees* Fadre

ſloughe

sloughe *Kaym* with an Arwe. For this *Kaym* wente thorghe Breres and Busshes, as a wylde Best; and he had lyved fro the tyme of *Adam* his Fadir, unto the tyme of *Noe*; and so he lyvede nyghe to 2000 Zeer. And this *Lameche* was alle blynd for elde.

Fro *Saffra*, men gothe to the See of *Galylee* and to the Cytee of *Tyberye*, that syte upon the same See. And alle be it, that men clepen it a See, zit is it nouther See ne Arm of the See: for it is but a Stank of fresche Watir, that is in lengthe 100 Furlonges; and of brede 40 Furlonges; and hathe with in him gret plentee of gode Fissche, and rennethe in to Flom *Jordan*. The Cytee is not fulle gret, but it hathe gode Bathes with in him. And there, as the Flom *Jordan* partethe fro the See of *Galilee*, is a gret Brigge, where men passen from the Lond of *Promyssioun*, to the Lond of *Baazan* and the Lond of *Gerrasentz*, that ben about the Flom *Jordan*, and the begynnynge of the See of *Tyberie*. And fro thens may men go to *Damask*, in 3 dayes, be the Kyngdom of *Traconye*; the whiche Kyngdom lastethe fro Mount *Heremon* to the See of *Galilee*, or to the See of *Tyberie*, or to the See of *Jenazarethe*; and alle is o See, and this the Stank that I have told zou; but

it

it chaungethe thus the name, for the names of the Cytees that ſytten beſyde hem. Upon that See, went oure Lord drye feet; and there he toke up ſeynt *Petir*, when he began to drenche with in the See, and ſeyde to him, *Modice Fidei, quare dubitaſti?* And aftre his Reſurrexioun, oure Lord appered on that See, to his Diſciples, and bad hem fyſſche, and filled alle the Nett fulle of gret Fisſhes. In that See, rowed oure Lord often tyme; and there he called to hym, ſeynt *Petir*, ſeynt *Andrew*, ſeynt *James* and ſeynt *John*, the Sones of *Zebedee*. In that Cytee of *Tyberie*, is the Table, upon the whiche oure Lord eete upon, with his Diſciples, aftre his Reſurrexioun; and thei knewen him in brekynge of Bred, as the Goſpelle ſeythe; *Et cognoverunt eum in fractione Panis*. And nyghe that Cytee of *Tyberie*, is the Hille, where oure Lord fedde 5 thouſand Perſones, with 5 barly Loves and 2 Fisſhes. In that Cytee, a man caſt an brennynge Dart in wratthe aftir oure Lord, and the Hed ſmot in to the Eerthe, and wax grene, and it growed to a gret Tree; and zit it growethe, and the Bark there of is alle lyk Coles. Alſo in the Hed of that See of *Galilee*, toward the *Septemtryon*, is a ſtrong Caſtelle and an highe, that highte *Saphor*: and

and fast besyde it, is *Capharnaum:* with in the Lond of *Promyssioun*, is not so strong a Castelle: and there is a gode Toun benethe, that is clept also *Saphor*. In that Castel, seynt *Anne* oure Ladyes Modre was born. And there benethe was Centurioes Hous. That Contree is clept the *Galilee* of [a] Folk, that weren taken to Tribute of *Sabulon*, and of *Neptalym*. And in azen comynge fro that Castelle, a 30 Myle, is the Cytee of *Dan*, that somtyme was clept *Belynas*, or *Cesaire Philippon*, that sytt at the foot of the Mount of *Lyban*, where the Flom *Jordan* begynnethe. There begynnethe the Lond of *Promyssioun*, and durethe unto *Bersabee*, in lengthe, in goynge toward the Northe in to the Southe; and it conteynethe well a 180 Myles: and of brede, that is to seye, fro *Jericho* unto *Jaffe*, and that conteynethe a 40 Myle of *Lombardye*, or of oure Contree, that ben also lytylle Myles. Theise ben not Myles of *Gascoyne*, ne of the Provynce of *Almayne*, where ben gret Myles. And wite zee welle, that the Lond of *Promyssioun* is in *Sirye*. For the Reme of *Syrie* durethe fro the Desertes of *Arabye*, unto *Cecyle*, and that is *Ermonye* the grete, that is to seyne, fro the Southe to

[a] Gentiles.

the Northe: and fro the Eſt to the Weſt, it durethe fro the grete Deſertes of *Arabye* unto the Weſt See. But in that Reme of *Syrie*, is the Kyngdom of *Judee*, and many other Provynces, as *Paleſtyne*, *Galilee*, litylle *Cilicye*, and many othere. In that Contree and other Contrees bezonde, thei han a Cuſtom, whan thei ſchulle uſen Werre, and whan men holden Sege abouten Cytee or Caſtelle, and thei with innen dur not ſenden out Meſſagers with Lettres, frõ Lord to Lord, for to aske Sokour, thei maken here Letters and bynden hem to the Nekke of a Colver, and leten the Colver flee; and the Colveren ben ſo taughte, that thei fleen with tho Lettres to the verry place, that men wolde ſende hem to. For the Colveres ben noryſſcht in tho Places, where thei ben ſent to; and thei ſenden hem thus, for to beren here Lettres. And the Colveres retournen azen, where as thei ben noriſſcht; and ſo thei don comounly.

And zee ſchulle undirſtonde, that amonges the *Sarazines*, o part and other, duellen many Criſtene men, of many maneres and dyverſe names; and alle ben baptized, and han dyverſe Lawes and dyverſe Cuſtomes: but alle beleven in God the Fadir and the Sone and the Holy Goſt: but alle weys fayle thei, in

in sōme Articles of oure Feythe. Some of theise ben clept *Jacobytes:* for seynt *Jame* converted hem, and seynt *John* baptized hem. They seyn, that a Man schal maken his Confessioun only to God, and not to a Man: for only to him, scholde man zelden him gylty of alle, that he hathe mys don. Ne God ordeyned not, ne never devysed, ne the Prophete nouther, that a man scholde schryven him to another, (as thei seyn) but only to God: as *Moyses* writethe in the Bible, and as *David* seythe in the *Psawtre* Boke; *Confitebor tibi, Domine, in toto Corde meo:* and, *Delictum meum tibi cognitum feci:* And, *Deus meus es tu, & confitebor tibi:* And, *Quoniam cogitatio hominis confitebitur tibi:* &c. For thei knowen alle the *Bible*, and and the *Psautere:* and therfore allegge thei so the Lettre: but thei alleggen not the Auctoritees thus in Latyn, but in here Langage, fulle appertely; and seyn wel, that *David* and othere Prophetes seyn it. Natheles seynt *Austyn* and seynt *Gregory* seyn thus: *Augustinus; Qui scelera sua cogitat, & conversus fuerit, veniam sibi credat.* Gregorius; *Dominus potius mentem quam verba respicit.* And seynt *Hillary* seythe; *Longorū temporum crimina, in ictu Oculi pereunt, si Cordis*

nata fuerit compunctio. And for ſuche Auctoritees, thei ſeyn, that only to God ſchalle a man knouleche his Defautes, zeldynge him ſelf gylty, and cryenge him mercy, and behotynge to him to amende him ſelf. And therfore whan thei wil ſchryven hem, thei taken Fyre, and ſette it beſyde hem, and caſten therin Poudre of Frank encens; and in the Smoke therof, thei ſchryven hem to God, and cryen him mercy. But Sothe it is, that this Confeſſioun was firſt and kyndely: but ſeynt *Petre* the Apoſtle, and thei that camen aftre him, han ordeynd to make here Confeſſioun to man; and be gode Reſoun: for thei perceyveden wel, that no Sykneſſe was curable, by gode Medycyne to leye therto, but zif men knewen the nature of the Maladye. And alſo no man may zeven covenable Medicyne, but zif he knowe the qualitee of the Dede. For o Synne may be grettere in o man than in another, and in o place and in o tyme than in another: and therfore it behovethe him, that he knowe the kynde of the Dede, and thereupon to zeven him Penance.

There ben othere, that ben clept *Surienes*; and thei holden the Beleeve amonges us, and of hem of *Grece*. And thei uſen alle Berdes, as men of *Grece* don: and thei make the Sa-

crement of therf Bred: and in here Langage, thei uſen Lettres of *Sarrazines*; but aftre the Miſterie of Holy Chirche, thei uſen Lettres of *Grece:* and thei maken here Confeſſioū, right as the *Jacobytes* don.

There ben othere, that men clepen *Georgyenes*, that ſeynt *George* converted; and him thei worſchipen, more than ony other Seynt; and to him thei cryen for help: and thei camen out of the Reme of *George*. Theiſe Folk uſen Crounes ſchaven. The Clerkes han rounde Crounes, and the lewed men han Crownes alle ſquare: and thei holden Criſtene Lawe, as don thei of *Grece*; of whom I have ſpoken of before.

Othere there ben, that men clepen Criſtene men of *Gyrdynge:* for thei ben alle gyrt aboven. And ther ben othere, that men clepen *Neſtoryenes*; and ſumme *Arryenes*, sūme *Nubyenes*, sūme of *Grees*, sūme of *Ynde*, and sūme of *Preſtre Johnes* Lond. And alle theiſe han manye Articles of oure Feythe, and to othere thei ben varyaunt. And of here variance, were to longe to telle; and ſo I wil leve, as for the tyme, with outen more ſpekynge of hem.

CAP.

CAP. XI.

Of the Cytee of Damaſce. *Of* 3 *Weyes to* Jeruſalem; *on be Londe and be See; another more be Londe than be See; and the thridde Weye to* Jeruſalem, *alle be Londe.*

NOW aftre that I have told zou ſum partye of Folk, in the Contrees before, now wille I turnen azen to my Weye, for to turnen azen to this half. Thanne whoſo wil go fro the Lond of *Galilee*, of that that I have ſpoke, for to come azen on this half, men comen azen be *Damaſce*, that is a fulle fayre Cytee, and fulle noble, and fulle of alle Merchandiſes, and a 3 Journeyes long fro the See, and a 5 Journeyes fro *Jeruſalem*. But upon Camaylles, Mules, Hors, Dromedaries and other Beſtes, men caryen here Marchandiſe thidre: and thidre comethe Marchauntes with Marchandiſe be See, from *Indee*, *Perſee*, *Caldee*, *Ermonye*, and of manye othere Kyngdomes. This Cytee founded *Helizeus Damaſcus*, that was Zoman and Deſpenſer of

Abraham, before that *Ysaac* was born: for he thoughte for to have ben *Abrahames* Heir: and he named the Toun aftre his Surname *Damasce*. And in that place, where *Damasc* was founded, *Kaym* sloughe *Abel* his Brother. And besyde *Damasc* is the Mount *Seyr*. In that Cytee of *Damasce*, ther is gret plentee of Welles: and with in the Cytee and with oute, ben many fayre Gardynes, and of dyverse frutes. Non other Cytee is not lyche in comparisoun to it, of faire Gardynes, and of faire Desportes. The Cytee is gret and fulle of Peple, and wel walled with double Walles. And there ben manye Phisicyens. And seint *Poul* him self was there a Phisicyen, for to kepen mennes Bodies in hele, before he was converted; and aftre that, he was Phisicien of Soules. And seynt *Luke* the Evaungelist was Disciple of seynt *Poul*, for to lerne Phisik; and many othere. For seynt *Poul* held thanne Scole of Phisik. And neere besyde *Damasce*, was he converted: and aftre his Conversioun, he duelte in that Cytee 3 Dayes, with outen sight, and with outen Mete or Drinke. And in tho 3 Dayes he was ravisscht to Hevene, and there he saughe many prevytees of oure Lord. And faste besyde *Damasce*, is the Castelle of *Arkes*, that is bothe

bothe fair and ſtrong. From *Damaſce*, men comen azen, be oure Lady of *Sardenak*, that is a 5 Myle on this half *Damaſce*; and it is ſytt upon a Roche, and it is a fulle faire place, and it ſemethe a Caſtelle; for there was wont to ben a Caſtelle: but it is now a fulle faire Chirche. And there with inne, ben Monkes and Nonnes Criſtene. And ther is a Vowt, undre the Chirche, where that Criſtene men duellen alſo: and thei han many gode Vynes. And in the Chirche, behynde the highe Awtere, in the Walle, is a Table of black Wode, on the whiche ſomtyme was depeynted an Ymage of oure Lady, that turnethe into Fleſche; but now the Ymage ſchewethe but litille: [t] but evermore thorewe the grace of God, that Table droppeth as hyt were of Olyve. And there is a Veſſel of Marbre, undre the Table, to reſſeyve the Oyle, thare of thay yeven unto Pylgrymes: for it heleth of many Sykeneſſes. And he that kepeth it clanly, a yere, aftre that yere, hyt turneth yn to Fleſche and Bloode.

By twyne the Cytee of *Darke* and the Cytee of *Raphane*, ys a Ryvere, that men clepen *Sabatorye*. For on the *Saturday*, hyt renneth faſte; and alle the Wooke elles, hyt

[t] Three leaves being loſt in the Cotton MS. are tranſcrib'd from E. 2.

ſtondeth ſtylle, and renneth nouzt or lytel. And thare ys a nother Ryvere, that upon the nyzt freſeth wondur faſte; and uppon the day, ys noon Froſt ſene. And ſo gon men by a Cytee, that men clepen *Beruche.* And thare men gon un to the See, that ſchal goon un to *Cypre.* And thay aryve at *Porte de Sure* or of *Tyrye*; and thanne un to *Cypre.* Or elles men mowen gon from the Porte of *Tyrye* ryzt welle, and com not yn to *Cypre*; and aryve at ſom Haven of *Grece:* and thanne comen men un to thus Countrees, by weyes, that I have ſpoken of by fore.

Now have I tolde you of Wayes, by the whyche men gon ferreſt and longeſt; as by *Babyloyne* and Mounte *Synay* and other places many, thorewe the whyche Londes, men turne ayen to the Lande of *Promyſſyoun.* Now wul y telle the ryzt Way to *Jeruſalem.* For ſom men wyl nouzt paſſe hyt, ſom for thay have nouzt Deſpence of hem, for they have noon Companye, and other many Cauſes reſonables. And thare fore I telle yow ſchorttely, how a man may goon with lytel coſtage and ſchortte tyme. A man that cometh from the Londes of the Weſte, he gothe thorewe *Fraunce*, *Borgoyne* and *Lumbardye*, and to *Venys* and to *Geen*, or to ſom other Havene

vene of the Marches, and taketh a Schyppe thare, and gon by See to the Isle of [u] *Gryffle*; and so aryveth hem yn *Grece* or in Port *Myroche* or *Valon* or *Duras*, or at som other Havene, and gon to Londe, for to reste hem; and gon ayen to the See, and aryves in *Cypre*; and cometh nouzt yn the Ile of *Roodes*; and aryves at *Famegoste*, that ys the chefe Havene of *Cypre*, or elles at *Lamatoun*. And thenne entreth yn to the Schyp ayen, and by syde the Havene of *Tyre*, and come nouzt to Lande; and so passeth he by alle the Havens of that Coost, un til he come to *Jaffe*, that ys the neyest Haven unto *Jerusalem*: for hit is seven and twenty Myle. And from *Jaffe*, men goon to the Cytee of *Rames*: and that ys but lytel thenne, and hyt ys a fayre Cytee. And by syde *Rames*, ys a fayre Churche of oure Lady, whare oure Lord schewede hym to oure Lady, in thys lykenesse, that be tokeneth the Trynyte. And thare fast by, ys a Churche of seynt *George*, whare that hys Heed was smyten of. And thanne un to the Castel *Emaus*; and thanne un to Mounte *Joye*: and from thenne, Pylgrymes mowen fyrste se un to *Jerusalem*. And thanne un to Mount *Modeyn*; and thanne unto *Jerusalem*.

[u] *Gresse*, L. *Grif*, F.

And at the Mount *Modeyn*, lythe the Prophete *Machabee*. And overe *Ramatha*, ys the Town of [x] *Douke*; where of *Amos* the goude Prophete was.

A nother Way. For alſe moche as many men ne may not ſuffre the Savour of the See, but hadden lever to gon by Londe, [y] they that hyt be more payne; a man ſchal ſoo goon un to on of the Havenes of *Lumbardye*, als *Venys* or an other: and he ſchal paſſe yn to *Grece*, thorwe Port *Moroche*, or an other, and ſo he ſchal gon un to *Conſtantynople*. And he ſchal ſo paſſe the Wature, that ys cleped the Brace of ſeynt *George*, that ys an Arm of the See. And frō thens he ſchal come un to *Pulveralle*; and ſythen un to the Caſtelle of *Cynople*. And from thens ſchal he gon un to *Capadoſe*, that ys a grete Countree, whare that ben many grete Hylles. And he ſchal gon thorewe *Turkye*, and unto the Cytee of *Nyke*, the whyche they wonne from the Emperoure of *Conſtantynople*. And hyt ys a fayre Cytee, and wounder wel walled: and thare ys a Ryvere, that men clepen the *Laye*: and thare men goon by the Alpes of [z] *Aryoprynant*, and by the Valez of *Mallebrynez*, and eke the Vale of *Ernax*; and ſo un to *An-*

[x] *Teuke*, L. & F. *Tekoa*, Amos I. 1. [y] *Though*.
[z] *Noirmont*, L. 1, 2. F. 1, 2. *Mormannt*, E. 3, 4.

thyoche

thyoche the lesse, that sytteth [a] on the *Rychay*. And there aboute ben many goude Hylles and fayre, and many fayre Woodes, and eke wylde Beestes.

And he that wylle goon by an other way, he mote goon by the Playnes of *Romayne*, costynge the *Romayne* See. Uppon that Cost, ys a woundur fayre Castelle, that men clepen *Florathe*. And whanne that a man ys oute of that ylke Hylles, men passen thenne thorewe a Cytee, that ys called *Maryoche* and *Arteyse*, whare that ys a grete Brygge uppon the Ryvere of *Ferne*, that men clepen [b] *Fassar:* and hyt ys a grete Ryvere, berynge Schyppes. And by syde the Cytee of *Damas*, ys a Ryvere that cometh from the Mounteyne of *Lybane*, that men hyt callen *Albane*. Atte passynge of thys Ryvere, seynt *Eustache* loste hys two Sones, whanne that he hadde lost hys Wyffe. And yt gooth thorewe the Playne of *Arthadoe*; and so un to the Reed See. And so men moten goon un to the Cytee of *Phenne*, and so un to the Cytee of *Ferne*. And *Antyoche* ys a ful fayre Cytee and wel walled. For hyt ys two Myle longe, and eche Pylere of the Brygge thare ys a goud Toure. And thys ys the beest cytee of the kyng-

[a] *Super fluvium Reclay*, L. & F.
[b] *Farsar*, L. 1, 2, F. 1, 2.

dom

dom of *Surrye*. And from *Antyoche*, men moten so forth goon un to the Cytee of *Lacuthe*; and thanne un to *Geble*; and thanne un tyl *Tourtous*: and thare by ys the Lande of *Cambre*, whare that ys a stronge Castelle, that men clepen *Maubeke*. And from *Tourtouse* men goon un to *Thryple*, uppon the See. And uppon the See, men goon unto *Dacres*; and thare ben two Weyes un to *Jerusalem*: Uppon the lyfte way, men goon fyrst un to *Damas*, by Flome *Jordane*: uppon the ryzt syde, men goon thorewe the Lande of *Flagam*, and so un to the Cytee of *Cayphas*; of the whiche *Cayphas* was Lord: and som clepeth hyt the Castelle *Pellerynez*: And from thens ys foure dayes Journeys un to *Jerusalem*: And they goon thorewe *Cesarye Phylyppum* and *Jaffe* and *Ramys* and *Emaux*, and so unto *Jerusalem*.

Now have I told yow som of the Wayes, by the Lande, and eke by Water, how that men mowen goon unto *Jerusalem*: [c] they that hyt be so, that there been many other Wayes, that men goon by, astur Countrees, that thay comen fram, nevere the lasse thay turne alle un tylle an ende. Yet is thare a way, alle by lande, un to *Jerusalem*, and

[c] *Though.*

passe

paſſe noon See; that ys from *Fraunce* or *Flaundres:* but that Way ys full lânge and perylous, of grete Travayle; and thare fore fewe goon that ylke way. And who ſo gooth that, he mote goon thorewe *Almayn* and *Fruys*; and ſo un to *Tartarye*. This *Tartarye* ys holden of the great *Chan*, of whom y ſchal ſpeke more afterwarde. For thydur laſteth hys Lordſchup. And the Lordes of *Tartarye* yeldeth unto the grete *Chan* Trybute. Thys ys a ful ille Lande, aud a ſondye, and wel lytel fruyt beryng. For thare groweth lytel goude of Corne or Wyn, ne Benes ne Peſe: but Beeſtes ben thare y nowe, and that ful grete plente. And thare ete thay nouzt but Fleſche with outen Brede; and thay ſoupe the Brothe there of: and alſo thay drynke the mylk. And alle manere of wylde Beeſtes they eten, [d] Houndes, Cattes, Ratouns, and alle othere wylde Beſtes. And thei have no Wode, or elle lytylle. And therfore thei warmen and ſethen here Mete with Hors Dong and Cow Dong, and of other Beſtes, dryed azenſt the Sonne. And Princes and othere eten not, but ones in the day; and that but lytille. And thei ben righte foule folk and of evyl kynde. And in Somer, be alle the Con-

[d] Thus far out of F. 2.

trees,

trees, fallen many Tempestes and many hydouse Thondres and Leytes, and slen meche Peple and Bestes also, fulle often tyme. And sodeynly is there passynge hete, and sodeynly also passynge cold. And it is the foulest Contree, and the most cursed, and the poreſt, that men knowen. And here Prince, that governethe that Contree, that thei clepen *Batho*, duellethe at the Cytee of *Orda*. And treuly no gode man scholde not duellen in that Contre. For the Lond and the Contree is not worthi Houndes to dwelle inne. It were a gode Contree to sowen inne Thristelle and Breres and Broom and Thornes; and for no other thing is it not good. Natheless there is gode Londe in sum place; but it is pure litille, as men seyn. I have not ben in that Contree, ne be tho Weyes: but I have ben at other Londes, that marchen to tho Contrees; and in the Lond of *Russye*, and in the Lond of *Nyslan*, and in the Reme of *Crako*, and of *Letto*, and in the Reme of *Darestem*, and in manye other places, that marchen to the Costes: but I wente never be that weye to *Jerusalem*; wherfore I may not wel telle zou the manere. But zif this matiere plese to ony worthi man, that hathe gon be that weye, he may telle it, zif him lyke; to that entent, that tho that wole

wole go by that weye, and maken here viage be tho Coſtes, mowen knowen what weye is there. For no man may paſſe be that Weye godely, but in tyme of Wyntir, for the perilous Watres, and wykkede Mareyes that ben in tho Contrees; that no man may paſſe, but zif it be ſtrong Froſt, and Snowe aboven. For zif the Snow ne were, men myght not gon upon the Yſe, ne Hors ne Carre nouther. And it is wel a 3 Journeys of ſuche Weye, to paſſe frō *Pruſſe* to the Lond of *Sarazin* habitable. And it behovethe to the Criſtene men, that ſchulle Werre azen hem every Zeer, to bere here Vitaylles with hem: for thei ſchulle fynde there no good. And than moſt thei let carye here Vitaylle upon the Yſe, with Carres that have no Wheeles, that thei clepen Scleyes. And als longe as here Vitaylles laſten, thei may abide there, but no longer. For there ſchulle thei fynde no Wight, that will ſelle hem ony Vitaille or ony thing. And whan the Spyes ſeen ony Criſtene men comen upon hem, thei rennen to the Townes, and cryen with a lowd voys, *Kerra, Kerra, Kerra*; and than anon thei armen hem and aſſemblen hem to gydere.

And zee ſchulle undirſtonde, that it freſethe more ſtrongly in tho Contrees than on this half;

half; and therfore hathe every man Stewes in his Hous, and in tho Stewes thei eten and don here Occupatiouns, alle that thei may. For that is at the Northe parties, that men clepen the Septentrionelle, where it is alle only cold. For the Sonne is but lytille or non toward tho Contreyes: and therfore in the Septentryon, that is verry Northe, is the Lond so cold, that no man may duelle there: and in the contrarye, toward the Southe, it is so hoot, that no man ne may duelle there; because that the Sonne, whan he is upon the Southe, castethe his Bemes alle streghte upon that partye.

CAP. XII.

Of the Customes of Sarasines, *and of hire Lawe; and how the Soudan arresond me, Auctour of this Book. And of the begynnynge of* Machomete.

NOW because that I have spoken of *Sarazines* and of here Contree, now zif zee wil knowe a party of here Lawe and of here

here Beleve, I ſchalle telle zou, aftre that here Book, that is clept *Alkaron*, tellethe. And ſum men clepen that Book *Meſhaf:* and ſum men clepen it *Harme*, aftre the dyverſe Langages of the Contree. The whiche Book *Machamete* toke hem. In the whiche Boke, among other thinges, is writen, as I have often tyme ſeen and radd, that the Gode ſchulle gon to Paradys, and the Evele to Helle: and that beleven alle *Sarrazines*. And zif a Man aske hem, what Paradys thei menen; thei ſeyn, to Paradys, that is a place of Delytes, where men ſchulle fynde alle maner of Frutes, in alle Ceſouns, and Ryveres rennynge of Mylk and Hony, and of Wyn, and of ſwete Watre; and that thei ſchulle have faire Houſes and noble, every man aftre his Diſſert, made of precyous Stones, and of Gold, and of Sylver; and that every man ſchalle have [e] 80 Wyfes, alle Maydenes; and he ſchalle have ado every day with hem, and zit he ſchalle fynden hem alle weys Maydenes. Alſo thei beleeven and ſpekē gladly of the Virgine *Marie* and of the Incarnacioun. And thei ſeyn, that *Marye* was taughte of the Angel; and that *Gabrielle* ſeyde to hire, that ſche was forchoſen from the begynnynge of the World;

[e] 10. E. 1, 2, 4. L. 1, 90. F. 1, 2,

and

and that he ſchewed to hire the Incarnacioun of *Jeſu Criſt*; and that ſche conceyved and bare Child, Mayden: and that wytneſſethe here Boke. And thei ſeyn alſo, that *Jeſu Criſt* ſpak als ſone as he was born; and that he was an Holy Prophete and a trewe, in woord and dede, and meke and pytous and rightefulle and with outen ony vyce. And thei ſeyn alſo, that whan the Angel ſchewed the Incarnacioun of *Criſt* unto *Marie*, ſche was zong, and had gret drede. For there was thāne an Enchantour in the Contree, that deled with Wycche craft, that men clepten *Taknia*, that be his Enchauntementes cowde make him in lykneſſe of an Angel, and wente often tymes and lay with Maydenes: and therfore *Marie* dredde, leſt it hadde ben *Taknia*, that cam for to deſceyve the Maydenes. And therfore ſche conjured the Angel, that he ſcholde telle hire, zif it were he or no. And the Angel anſwerde and ſeyde, that ſche ſcholde have no drede of him: for he was verry Meſſager of *Jeſu Criſt*. Alſo here Book ſeythe, that whan that ſche had childed undre a Palme Tree, ſche had gret ſchame, that ſche hadde a Child; and ſche grette, and ſeyde, that ſche wolde that ſche hadde ben ded. And anon the Child ſpak to hire and comforted hire, and ſeyde,

ſeyde, Modir, ne diſmaye the noughte; for God hathe hidd in the his prevytees, for the ſalvacioun of the World. And in othere many places ſeythe here *Alkaron*, that *Jeſu Criſt* ſpak als ſone as he was born. And that Book ſeythe alſo, that *Jeſu* was ſent from God alle myghty, for to ben Myrour and Enſample and [f] Tokne to alle men. And the *Alkaron* ſeythe alſo of the day of Doom, how God ſchal come to deme alle maner of folk; and the Gode he ſchalle drawen on his ſyde, and putte hem in to Bliſſe; and the wykkede he ſchal condempne to the peynes of Helle. And amonges alle Prophetes, *Jeſu* was the moſt excellent and the moſte worthi, next God; and that he made the Goſpelles, in the whiche is gode Doctryne and helefulle, fulle of Charitee and Sothefaſtneſſe, and trewe prechinge to hem that beleeven in God; and that he was a verry Prophete, and more than a Prophete; and lyved with outen Synne, and zaf ſyghte to the Blynde, and helede the Lepres, and reyſede dede men, and ſteyghe to Hevene. And whan thei mowe holden the Boke of the Goſpelles of oure Lord writen, and namely, *Miſſus eſt Angelus Gabriel*; that Goſpel thei ſeyn, tho that ben lettred, often tymes in here

[f] *Speculum.*

Orisouns, and thei kissen it and worschipen it, with gret devocioun. Thei fasten an hool Monethe in the Zeer, and eten noughte but be nyghte, and thei kepen hem fro here Wyfes alle that Monethe: but the seke men be not constreyned to that Fast. Also this Book spekethe of *Jewes*; and seythe, that thei ben cursed; for thei wolde not beleven, that *Jesu Crist* was comen of God; and that thei lyeden fallely on *Marie* and on hire Sone *Jesu Crist*, seyenge that thei hadden crucyfyed *Jesu* the Sone of *Marie*: for he was nevere crucyfyed, as thei seyn; but that God made him to stye up to him with outen Dethe, and with outen Anoye: but he transfigured his lyknesse in to *Judas Scariothe*, and him crucyfyeden the *Jewes*, and wenden, that it had ben *Jesus*: but *Jesus* steyghe to Hevenes alle quyk; and therfore thei seyn, that the Cristene men erren and han no gode knowleche of this, and that thei beleeven folyly and falsly, that *Jesu Crist* was crucyfyed. And thei seyn zit, that and he had ben crucyfyed, that God had don azen his rightewisnesse, for to suffre *Jesu Crist*, that was innocent, to ben put upon the Cros, with outen Gylt. And in this Article thei seyn, that wee faylen, and that the gret Rightewisnesse of God ne myghte not suffre so gret a wrong.

a wrong. And in this, faylethe here Feythe. For thei knoulechen wel, that the Werkes of *Jesu Crist* ben gode, and his Wordes and his Dedes and his Doctryne by his Gòspelles, weren trewe, and his Meracles also trewe; and the blessed Virgine *Marie* is good, and holy Mayden, before and aftre the Birthe of *Jesu Crist*; and that alle tho, that beleven perfitely in God, schul ben saved. And because that thei gon so nye oure Feythe, thei bén lyghtly converted to Cristene Lawe, whan men prechen hem and schewen hem distynctly the Lawe of *Jesu Crist*, and tellen hem of the Prophecyes. And also thei seyn, that thei knowen wel, be the Prophecyes, that the Lawe of *Machomete* schalle faylen, as the Lawe of the *Jewes* dide; and that the Lawe of Cristene peple schalle laste to the day of Doom. And zif ony man aske hem, what is here Beleeve; thei answeren thus, and in this forme, Wee beleven God Formyour of Hevene and of Erthe and of alle othere thinges, that he made. And withouten him is no thing made. And we beleven of the day of Doom, and that every man schalle have his Meryte, aftre he hathe disserved. And we beleve it for Sothe, alle that God hathe seyd be the mouthes of his Prophetes. Also *Machomet* cōmand-

ed in his *Alkaron*, that every man ſcholde have 2 Wyfes or 3 or 4; but now thei taken unto 9, and of Lemmanes, als manye as he may ſuſteyne. And zif ony of here Wyfes mys beren hem azenſt hire Husbonde, he may caſte hire out of his Houſe, and departe from him, and take another: but he ſchalle departe with hire his Godes. Alſo whan men ſpeken to hem, of the Fadre and of the Sone and of the Holy Goſt, thei ſeyn, that thei ben 3 perſones; but not o God. Fore here *Alkaron* ſpekethe not of the Trynyte. But thei ſeyn wel, that God hathe ſpeche, and elle where he dowmb; and God hathe alſo a Spirit, thei knowen wel, for elle thei ſeyn, he were not in lyve. And whan men ſpeken to hem of the Incarnacioũ, how that, be the word of the Angel, God ſente his Wyſdom in to Erthe, and enumbred him in the Virgyne *Marie:* And be the woord of God, ſchulle the Dede bẽ reyſed, at the day of Doom; thei ſeyn, that it is Sothe, and that the Woord of God hathe gret Strengthe. And thei ſeyn, that whoſo knew not the Woord of God, he ſcholde not knowe God. And thei ſeyn alſo, that *Jeſu Criſt* is the Woord of God; and ſo ſeythe here *Alkaron*, where it ſeythe, that the Angel ſpak to *Marie* and ſeyde, *Marie*,

God

God ſchalle preche the Goſpel be the Woord of his Mowthe, and his name ſchalle be clept *Jeſu Criſt*. And thei ſeyn alſo, that *Abraham* was, Frend to God, and that *Moyſes* was famileer ſpekere with God; and *Jeſu Criſt* was the Woord and the Spirit of God; and that *Machomete* was right Meſſager of God. And thei ſeyn, that of theiſe 4, *Jeſu* was the moſt worthi and the moſt excellent and the moſt gret: ſo that thei han many gode Articles of oure Feythe, alle be it that thei have no parfite Lawe and Feythe, as Criſtene men han; and therfore ben thei lightly converted; and namely, tho that undirſtonden the Scriptures and the Prophecyes. For thei han the Goſpelles and the Prophecyes and the Byble, writen in here Langage Wherfore thei conne meche of Holy Wrytt, but thei undirſtonde it not, but aftre the Lettre: and ſo don the *Jewes*; For thei undirſtonde not the Lettre goſtly, but bodyly: and therfore ben thei repreved of the wiſe, that goſtly underſtonden it. And therfore ſeythe ſeynt *Poul*; *Litera occidit*; *Spiritus vivificat*. Alſo the *Sarazines* ſeyn, that the *Jewes* ben curſed: for thei han defouled the Lawe, that God ſente hem be *Moyſes*. And the Criſtene ben curſed alſo, as thei ſeyn: for thei kepen not the

Comandementes and the Preceptes of the Gospelle, that *Jesu Crist* taughte hem. And therfore I schalle telle zou, what the Soudan tolde me, upon a day, in his Chambre. He leet voyden out of his Chambre alle maner of men, Lordes and othere: for he wolde speke with me in Conseille. And there he askede me, how the Cristene men governed hem in oure Contree. And I seyde him, Righte wel: thonked be God. And he seyde me, Treulyche, nay: for zee Cristene men ne rechen righte noghte how untrewly to serve God. Ze scholde zeven ensample to the lewed peple, for to do wel; and zee zeven hem ensample to don evylle. For the Comownes, upon festyfulle dayes, whan thei scholden gon to Chirche to serve God, than gon thei to Tavernes, and ben there in glotony, alle the day and alle nyghte, and eten and drynken, as Bestes that have no resoun, and wite not whan thei have y now. And also the Cristene men enforcen hem, in alle maneres that thei mowen, for to fighte, and for to desceyven that on that other. And there with alle thei ben so proude, that thei knowen not how to ben clothed; now long, now schort, now streyt, now large, now swerded, now daggered, and in alle manere gyses. Thei scholden ben

ben ſymple, meke and trewe, and fulle of Almes dede, as *Jheſu* was, in whom thei trowe: but thei ben alle the contrarie, and evere enclyned to the Evylle, and to don evylle. And thei ben ſo coveytous, that for a lytylle Sylver, thei ſellen here Doughtres, here Suſtres and here owne Wyfes, to putten hem to Leccherie. And on with drawethe the Wif of another: and non of hem holdethe Feythe to another: but thei defoulen here Lawe, that *Jheſu Criſt* betook hem to kepe, for here Salvacioun. And thus for here Synnes, han thei loſt alle this Lond, that wee holden. For, for hire Synnes here God hathe taken hem in to oure Hondes, noghte only be Strengthe of our ſelf, but for here Synnes. For wee knowen wel in verry ſothe, that whan zee ſerve God, God wil helpe zou: and whan he is with zou, no man may be azenſt zou. And that knowe we wel, be oure Prophecyes, that Criſtene men ſchulle wynnen azen this Lond out of oure Hondes, whan thei ſerven God more devoutly. But als longe als thei ben of foule and of unclene Lyvynge, (as thei ben now) wee have no drede of hem, in no kynde: for here God wil not helpen hem in no wiſe. And than I asked him, how he knew the State of Criſtene men. And he anſwerde me, that

he knew alle the ſtate of the Comounes alſo, be his Meſſangeres, that he ſente to alle Londes, in manere as thei weren Marchauntes of precyous Stones, of Clothes of Gold and of othere thinges; for to knowen the manere of every Contree amonges Criſtene men. And than he leet clepe in alle the Lordes, that he made voyden firſt out of his Chambre; and there he ſchewed me 4, that weren grete Lordes in the Contree, that tolden me of my Contree, and of many othere Criſtene Contrees, als wel as thei had ben of the ſame Contree: and thei ſpak Frenſche righte wel; and the Sowdan alſo, where of I had gret Marvaylle. Allas! that it is gret ſclaundre to oure Feythe and to oure Lawe, whan folk that ben with outen Lawe, ſchulle repreven us and undernemen us of oure Synnes. And thei that ſcholden ben converted to *Criſt* and to the Lawe of *Jheſu*, be oure gode Enſamples and be oure acceptable Lif to God, and ſo converted to the Lawe of *Jheſu Criſt*, ben thorghe oure Wykkedneſſe and evylle lyvynge, fer fro us and Straungeres fro the holy and verry Beleeve, ſchulle thus appelen us and holden us for wykkede Lyveres and curſed. And treuly thei ſey ſothe. For the *Sarazines* ben gode and feythfulle. For thei kepen entierly the Cõmaundement of the Holy Book *Alkaron*,

ron, that God ſente hem be his Meſſager *Machomet*; to the whiche, as thei ſeyne, ſeynt *Gabrielle* the Aungel often tyme tolde the wille of God. And zee ſchulle undirſtonde, that *Machamote* was born in *Arabye*, that was firſt a pore Knave, that kept Cameles, that wenten with Marchantes for Marchandize; and ſo befelle, that he wente with the Marchandes in to *Egipt*: and thei weren than Criſtene, in tho partyes. And at the Deſertes of *Arabye*, he wente in to a Chapelle, where a Eremyte duelte. And whan he entred in to the Chapelle, that was but a lytille and a low thing, and had but a lityl Dore and a low, than the Entree began to wexe ſo gret and ſo large and ſo highe, as thoughe it had ben of a gret Mynſtre, or the Zate of a Paleys. And this was the firſte Myracle, the *Sarazins* ſeyn, that *Machomete* dide in his Zouthe. Aftre began he for to wexe wyſe and riche; and he was a gret Aſtronomer: and aftre he was Goveronour and Prince of the Lond of *Cozrodane*; and he governed it fully wiſely, in ſuche manere, that whan the Prince was ded, he toke the Lady to Wyſe, that highte *Gadrige*. And *Machomete* felle often in the grete Sikeneſſe, that men callen the fallynge Evylle: wherfore the Lady was

fulle

fulle forry, that evere fche toke him to Hufbonde. But *Machomete* made hire to beleeve, that alle tymes, whan he felle fo, *Gabriel* the Angel cam for to fpeke with him; and for the gret lighte and brightneffe of the Angelle, he myghte not fufteyne him fro fallynge. And therfore the *Sarazines* feyn, that *Gabriel* cam often to fpeke with him. This *Machomete* regned in *Arabye*, the Zeer of oure Lord *Jhefu Crift* 610; and was of the Generacioun of *Ifmael*, that was *Abrahames* Sone, that he gat upon *Agar* his Chamberere. And therfore ther ben *Sarazines*, that ben clept *Ifmaelytenes*; and sũme *Agaryenes*, of *Agar*: and the othere propurly ben clept *Sarrazines*, of *Sarra*: and sũme ben clept *Moabytes*, and sũme *Amonytes*; fro the 2 Sones of *Lothe*, *Moab* and *Amon*, that he begat on his Doughtres, that weren aftirward grete erthely Princes. And alfo *Machomete* loved wel a gode Heremyte, that duelled in the Defertes, a Myle fro Mount *Synay*, in the Weye that men gon fro *Arabye* toward *Caldee*, and toward *Inde*, o day journey fro the See, where the Marchauntes of *Venyfe* comen often for Marchandife. And fo often wente *Machomete* to this Heremyte, that alle his men weren wrothe: for he wolde gladly here this

this Heremyte preche, and make his men wake alle nyghte: and therfore his men thoughten to putte the Heremyte to Dethe: and so it befelle upon a nyght, that *Machomete* was dronken of gode Wyn, and he felle on slepe; and his men toke *Machometes* Swerd out of his Schethe, whils he slepte, and there with thei slowghe this Heremyte; and putten his Swerd alle blody in his Schethe azen. And at morwe, whan he fond the Heremyte ded, he was fulle sory and wrothe, and wolde have don his men to Dethe: but thei alle with on accord seyd, that he him self had slayn him, when he was dronken, and schewed him his Swerd alle blody: and he trowed, that thei hadden seyd sothe. And than he cursed the Wyn, and alle tho that drynken it. And therfore *Sarrazines*, that be devout, drynken nevere no Wyn: but sūme drynken it prevyly. For zif thei dronken it openly, thei scholde ben repreved. But thei drynken gode Beverage and swete and norysshynge, that is made of Galamelle: and that is that men maken Sugar of, that is of righte gode savour: and it is gode for the Breest. Also it befallethe sumtyme, that Cristene men becomen *Sarazines*, outher for povertee, or for sympleneſſe, or elles for here owne wykkednesse. And therfore

therfore the Archiflamyn or the Flamyn, as oure Erchebiſshopp or Biſshopp, whan he reſceyvethe hem, ſeythe thus, *La ellec, Sila. Machomete rores alla:* that is to ſeye; There is no God but on, and *Machomete* his Meſſager.

◆ ◆ ◆

Cap. XIII.

Of the Londes of Albanye, *and of* Libye. *Of the Wisſhinges, for Wacchinge of the Sperhauk; and of* Noes *Schippe.*

NOW ſithe I have told zou beforn of the Holy Lond, and of that Contree abouten, and of many Weyes for to go to that Lond, and to the Mount *Synay*, and of *Babyloyne* the more and the leſſe, and to other places, that I have ſpoken beforn; now is tyme, zif it lyke zou, for to telle zou of the Marches and Iles, and dyverſe Beſtes, and of dyverſe folk bezond theiſe Marches. For in tho Contrees bezonden, ben many dyverſe Contrees, and many grete Kyngdomes; that ben departed be the 4 Flodes, that comen from

Paradys terreſtre. For *Meſopotayme* and the Kyngdõ of *Caldee* and *Arabye*, ben betwene the 2 Ryveres of *Tygre* and of *Eufrates*: And the Kyngdom of *Mede* and of *Perſye*, ben betwene the Ryveres of *Nile* and of *Tigres*. And the Kyngdom of *Syrie*, where of I have ſpoken beforn, and *Paleſtyne* and *Phenycie*, ben betwene *Eufrates* and the See *Medyterrane*: the whiche See durethe in Lengthe, fro *Mayrok*, upon the See of *Spayne*, unto the grete See; ſo that it laſtethe bezonde *Coſtantynople* 3040 Myles of *Lombardye*. And toward the See *Occyan* in *Inde*, is the Kyngdom of *Shithie*, that is alle cloſed with Hilles. And aftre undre *Schithie*, and fro the See of *Caſpie*, unto the Flom *Thainy*, is *Amazoyne*, that is the Lond of *Femynye*, where that no man is, but only alle Wommen. And aftre is *Albanye*, a fulle gret Reme. And it is clept *Albanye*, becauſe the Folk ben whitere there, than in other Marches there abouten. And in that Contree ben ſo gret Houndes and ſo ſtronge, that thei aſſaylen Lyouns, and ſleu hem. And thanne aftre is *Hircanye*, *Bactrye*, *Hiberye*, and many other Kyngdomes. And betwene the rede See and the See *Occyan*, toward the Southe, is the Kyngdom of *Ethiope*, and of *Lybye* the hyere. The which Lond

of

of *Lybye*, (that is to seyne *Libye* the lowe) that begynnethe at the See of *Spayne*, fro thens where the Pyleres of *Hercules* ben, and durethe unto aneyntes *Egipt* and toward *Ethiope*. In that Contree of *Libye*, is the See more highe than the Lond; and it semethe that it wolde covere the Erthe, and natheles zit it passethe not his Markes. And men seen in that Contre a Mountayne, to the whiche no man comethe. In this Lond of *Libye*, whoso turnethe toward the Est, the Schadewe of him self is on the right syde: and here in oure Contree, the schadwe is on the left syde. In that See of *Libye*, is no Fissche: for thei mowe not lyve ne dure, for the gret hete of the Sonne; because that the Watre is evermore boyllynge, for the gret hete. And many othere Londes there ben, that it were to long to tellen or to nombren: but of sum parties, I schal speke more pleynly here aftre.

Whoso wil thanne gon toward *Tartarie*, toward *Persie*, toward *Caldee*, and toward *Ynde*, he most entre the See, at *Gene* or at *Venyse* or at sum other Havene, that I have told zou before. And than passe men the See, and arryven at *Trapazond*, that is a gode Cytee; and it was wont to ben the Havene

of *Pountz*. There is the Havene of *Persanes* and of *Medaynes* and of the Marches there bezonde. In that Cytee lythe seynt *Athanasie*, that was Bisshopp of *Alisandre*, that made the Psalm, *Quicunq; vult*. This *Athanasius* was a gret Doctour of Dyvynytee: and because that he preched and spak so depely of Dyvynytee and of the Godhede, he was accused to the Pope of *Rome*, that he was an Heretyk. Wherfore the Pope sente afire hym, and putte him in Presoun: and whils he was in Presoun, he made that *Psalm*, and sente it to the Pope, and seyde; that zif he were an Heretyk, that was that Heresie; for that, he seyde, was his Beleeve. And whan the Pope saughe it, and had examyned it, that it was parfite and gode, and verryly oure Feythe and oure Beleeve, he made him to ben delyvered out of Presoun, and cōmanded that *Psalm* to ben seyd every day at Pryme: and so he held *Athanasie* a gode man. But he wolde nevere go to his Bisshopriche azen, because that thei accused him of Heresye. *Trapazond* was wont to ben holden of the Emperour of *Costantynople*: but a gret man, that he sente for to kepe the Contree azenst the *Turkes*, usurped the Lond, and helde it to himself, and cleped him Emperour of *Trapazond*.

And

And from thens, men gon thorghe *litille Ermonye*. And in that Contree is an old Castelle, that stont upon a Roche, the whiche is cleped the Castelle of the *Sparrehawk*, that is bezonde the Cytee of *Layays*, beside the Town of *Pharsipee*, that belongethe to the Lordschipe of *Cruk*; that is a riche Lord and a gode Cristene man; where men fynden a Sparehauk upon a Perche righte fair, and righte wel made; and a fayre Lady of *Fayrye*, that kepethe it. And who that wil wake that Sparhauk, 7 dayes and 7 nyghtes; and as sūme men seyn, 3 dayes and 3 nyghtes, with outen Companye and with outen Sleep, that faire Lady schal zeven him, whan he hathe don, the first Wysche, that he wil wysche, of erthely thinges: and that hathe been proved often tymes. And o tyme befelle, that a Kyng of *Ermonye*, that was a worthi Knyght and doughty man and a noble Prince, woke that Hauk sum tyme: and at the ende of 7 dayes and 7 nyghtes, the Lady cam to him, and bad him wisschen; for he he had wel disserved it. And he answerde, that he was gret Lord y now, and wel in pees, and hadde y nowghe of worldly Riccheſſe; and therfore he wolde wisshe non other thing, but the body of that faire Lady, to have it at

his wille. And ſche anſwerde him, that he knew not what he asked; and ſeyde, that he was a Fool, to deſire that he myghte not have: for ſche ſeyde, that he ſcholde not aske, but erthely thing: for ſche was non erthely thing, but a goſtly thing. And the Kyng ſeyde, that he ne wolde asken non other thing. And the Lady anſwerde, Sythe that I may not withdrawe zou fro zoure lewed Corage, I ſchal zeve zou with outen wyſſchinge, and to alle hem that ſchulle com of zou. Sire Kyng, zee ſchulle have Werre withouten Pees, and alle weys to the 9 Degree, zee ſchulle ben in Subjeccioun of zoure Enemyes; and zee ſchulle ben nedy of alle Gedes. And nevere ſithen, nouther the Kyng of *Ermonye*, ne the Contree, weren never in Pees, ne thei hadden never ſithen plentee of Gedes; and thei han ben ſithen alle weyes undre Tribute of the *Sarrazines*. Alſo the ſone of a pore man woke that Hauke, and wisſhed that he myghte [s] cheve wel, and to ben happy to Marchandiſe. And the Lady graunted him. And he becam the moſt riche and the moſt famouſe Marchaunt, that myghte ben on See or on Erthe. And he becam ſo riche, that he knew not the 1000 part of that he hadde:

[s] *Chevir*, F.

and he was wyſere, in wiſſchynge, than was the Kyng. Alſo a Knyght of the Temple wooke there; and wyſſched a Purs evere more fulle of Gold; and the Lady graunted him. But ſche ſeyde him, that he had asked the deſtruccioun of here Ordre; for the truſt and the affiance of that Purs, and for the grete pryde, that thei ſcholde haven: and ſo it was. And therfore loke, he kepe him wel, that ſchalle wake: for zif he ſlepe, he is loſt, that nevere man ſchalle ſeen him more. This is not the righte Weye for to go to the parties, that I have nempned before; but for to ſee the Merveyle, that I have ſpoken of.

And therfore who ſo will go right weye, men gon fro *Trapazond* toward *Ermonye the grete*, unto a Cytee that is clept [h] *Artyroun*, that was wont to ben a gode Cytee and a plentyous; but the *Turkes* han gretly waſted it. There aboute growethe no Wyn ne Fruyt, but litylle or elle non. In this Lond, is the Erthe more highe than in ony other; and that makethe gret cold. And there ben many gode Watres, and gode Welles, that comen undre erthe, fro the Flom of Paradys, that is clept *Eufrates*, that is a Jorneye [i] beſyde that Cytee. And that Ryvere comethe towardes

[h] *Artiroa*, L. 1, 2. [i] *Ab iſta Civitate*, L.

Ynde,

Inde, undre Erthe, and resortethe in to the Lond of [k] *Altazar*. And so passe men be this *Ermonie*, and entren the See of *Persie*. Fro that Cytee of *Artyroun*, go men to an Hille, that is clept [l] *Sabissocolle*. And there besyde is another Hille, that men clepen *Ararathe*: but the *Jewes* clepen it [m] *Taneez*; where *Noes* Schipp rested, and zit is upon that Montayne: and men may seen it a ferr, in cleer Wedre: and that Montayne is wel a 7 Myle highe. And sum men seyn, that thei han seen and touched the Schipp; and put here Fyngres in the parties, where the Feend went out, whan that *Noe* seyde, *Benedicite*. But thei that seyn suche Wordes, seyn here Wille: for a man may not gon up the Montayne, for gret plentee of Snow, that is alle weys on that Montayne; nouther Somer ne Wynter: so that no man may gon up there; ne nevere man dide, sithe the tyme of *Noe*; saf a Monk, that, be the grace of God, broughte on of the Plankes doun; that zit is in the Mynstre, at the foot of the Montayne. And besyde is the Cytee of *Dayne*, that *Noe* founded. And faste by is the Cytee of *Any*, in the whiche were a 1000 Chirches. But upon that Mon-

[k] *Aliazar*, L. 1, 2. [l] *Sabissabella*, L. 1, 2.
[m] *Iham*, L. 1. *Tam*. L. 2.

tayne, to gon up, this Monk had gret desir; and so upon a day, he wente up: and whan he was upward the 3 part of the Montayne, he was so wery, that he myghte no ferthere, and so he rested him, and felle o slepe; and whan he awook, he fonde him self liggynge at the foot of the Montayne. And than he preyede devoutly to God, that he wolde vouche saf to suffre him gon up. And an Angelle cam to him, and seyde, that he scholde gon up; and so he dide. And sithe that tyme, never non. Wherfore men scholde not beleeve suche Woordes.

Fro that Montayne go men to the Cytee of *Thaurisò*, that was wont to ben clept *Taxis*, that is a fulle fair Cytee, and a gret, and on of the beste, that is in the World, for Marchandise: and it is in the Lond of the Emperour of *Persie*. And men seyn, that the Emperour takethe more gode, in that Cytee, for Custom of Marchandise, than dothe the riccheſt Cristene Kyng of alle his Reme, that livethe. For the Tolle and the Custom of his Marchantes is with outen estymacioun to ben nombred. Beside that Cytee, is a Hille of Salt; and of that Salt, every man takethe what he will, for to salte with, to his nede. There duellen many Cristene men, undir Tribute

bute of *Sarrazines*. And fro that Cytee, men passen be many Townes and Castelles, in goynge toward *Ynde*, unto the Cytee of *Sadonye*, that is a 10 iourneyes fro *Thauriso*; and it is a fulle noble Cytee, and a gret. And there duellethe the Emperour of *Persie*, in Somer: for the Contree is cold y now. And there ben gode Ryveres, berynge Schippes. Aftre go men the Weye toward *Ynde*, be many iorneyes, and be many Contreyes, unto the Cytee, that is clept *Cassak*, that is a fulle noble Cytee, and a plentyous of Cornes and Wynes, and of alle other Godes. This is the Cytee, where the 3 Kynges metten to gedre, whan thei wenten to sechen oure Lord in *Bethlem*, to worschipe him, and to presente him with Gold, Ensence and Myrre. And it is from that Cytee to *Bethleem* 53 iourneyes. Fro that Cytee, men gon to another Cytee, that is clept *Bethe*, that is a iourneye fro the See, that men clepen the [n] gravely See. That is the beste Cytee, that the Emperour of *Persie* hathe, in alle his Lond. And thei clepen it there *Chardabago*; and others clepen it *Vapa*. And the *Paynemes* seyn, that no Cristene man may not longe duelle, ne enduren with the lif, in that Cytee: but

[n] *Arenosum*, L.

dyen with in ſchort tyme; and no man knowethe not the cauſe. Aftre gon men, be many Cytees and Townes, and grete Contrees, that it were to longe to telle, unto the Cytee of *Cornaa*, that was wont to be ſo gret, that the Walles abouten holden 25 Myle aboute. The Walles ſchewen zit: but it is not alle enhabited. From *Cornaa*, go men be many Londes, and many Cytees and Townes, unto the Lond of *Job*: and there endethe the Lond of the Emperour of *Perſie*.

CAP. XIV.

Of the Lond of Job; *and of his Age. Of the* Aray *of men of* Caldee. *Of the Lond where Wommen duellen, with outen companye of men. Of the knouleche, and vertues of the verray Dyamant.*

AFTRE the departynge fro *Cornaa*, men entren in to the lond of *Job*, that is a fulle fair Contree, and a plentyous of alle Godes. And men clepen that Lond, the Lond of

of *Sweze*. In that Lond, is the Cytee of [a] *Theman*. *Job* was a *Payneem*, and he was [b] *Are* of *Gosre* his Sone, and held that Lond, as Prynce of that Contree; and he was so riche, that he knew not the hundred part of his Godes. And alle thoughe he were a *Payneem*, natheles he served wel God, aftre his Lawe: and oure Lord toke his Service to his plesance. And whan he felle in poverte, he was 78 Zeer of Age. And aftre, whan God had preved his pacyence, and that it was so gret, he broughte him azen to richesse, and to hiere Estate than he was before. And aftre that he was Kyng of *Ydumye*, aftre Kyng *Esau*. And whan he was Kyng, he was clept *Jobab*. And in that Kyngdom, he lyvede aftre [c] 170 Zere: and so he was of Age, whan he dyede, 248 Zeer. In that Lond of *Job*, there nys no defaute of no thing, that is nedefulle to mannes body. There ben Hilles, where men geten gret plentee of Manna, in gretter habundance, than in ony other Contree. This Manna is clept Bred of Aungeles; and it is a white thing, that is fulle swete and righte delicyous, and more swete than Hony

[a] *Hemon*, L. 1, 2. *Thomar*, E.
[b] *Cofraas* son, E. 4. *Cofraa* ys sone, E. 2, 3. *Are de Gofra*, L. 1, 2.
[c] 140 Years, *Job* xlii. 16.

or Sugre; and it comethe of the dew of Hevene, that fallethe upon the Herbes, in that Contree; and it congelethe and becomethe alle white and swete: and men putten it in Medicynes for riche men, to make the Wombe lax, and to purge evylle Blode: for it clenſethe the Blode, and puttethe out Malencolye. This Lond of *Job* marchethe to the Kyngdom of *Caldee*. This Lond of *Caldee* is fulle gret: and the Langage of that Contree is more gret in sownynge, than it is in other parties bezonde the See. Men passen to go bezonde, be the Tour of *Babiloyne* the grete; of the whiche I have told zou before, where that alle the Langages weren first chaunged. And that is a 4 Jorneyes fro *Caldee*. In that Reme, ben faire men, and thei gon fulle nobely arrayed in Clothes of Gold, or frayed and apparayled with grete Perles and precyous Stones, fulle nobely: and the Wōmen ben righte foule and evylle arrayed; and thei gon alle bare fote, and clothed in evylle Garnementes, large and wyde, but thei ben schorte to the Knees; and longe Sleves doun to the feet, lyche a Monkes Frokke; and here Sleves ben hongyng aboute here Schuldres: and thei ben blake Wōmen, foule and hidouse; and treuly as foule as thei ben, als evele thei ben. In that

Kyngdom

Kyngdom of *Caldee*, in a Cytee, that is clept *Hur*, duelled *Thare*, *Abrahames* Fadre: and there was *Abraham* born: and that was in that tyme, that *Nunus* was Kyng of *Babiloyne*, of *Arabye* and of *Egypt*. This *Nunus* made the Cytee of *Nynyvee*, the whiche that *Noe* had begonne before: and be cause that *Nunus* performed it, he cleped it *Nynyvee*, aftre his owne name. There lythe *Thobye* the Prophete, of whom Holy Writt spekethe offe. And fro that Cytee of *Hur*, *Abrahã* departed, be the cõmandement of God, fro thens, aftre the Dethe of his Fadre; and ladde with him *Sarra* his Wif and *Lothe* his brotheres sone, because that he hadde no Child. And thei wenten to duelle in the Lond of *Chanaan*, in a place, that is clept *Sychem*. And this *Lothe* was he, that was saved, whan *Sodom* and *Gomorre* and the othere Cytees weren brent and sonken doun to Helle; where that the dede See is now, as I have told zou before. In that lond of *Caldee*, thei han here propre Langages, and here propre Lettres.

Besyde the Lond of *Caldee*, is the Lond of *Amazoyne*. And in that Reme is alle Wõmen, and no man; noght, as sume men seyn, that men mowe not lyve there, but for because

cause that the Wōmen wil not suffre no men amonges hem, to ben here Sovereynes. For sum tyme, ther was a Kyng in that Contrey; and men maryed, as in other Contreyes: and so befelle, that the Kyng had Werre, with hem of *Sithie*; the whiche Kyng highte *Colopeus*, that was slayn in Bataylle, and alle the gode Blood of his Reme. And whan the Queen and alle the othere noble Ladyes sawen, that thei weren alle Wydewes, and that alle the rialle Blood was lost, thei armed hem, and as Creatures out of Wytt, thei slowen alle the men of the Contrey, that weren last. For thei woldē, that alle the Wōmen weren Wydewes, as the Queen and thei weren. And fro that tyme hiderwardes, thei nevere wolden suffren man to dwelle amonges hem, lenger than 7 dayes and 7 nyghtes; ne that no Child that were Male, scholde duelle amonges hem, lenger than he were norysht; and thanne sente to his Fader. And whan thei wil have ony companye of man, than thei drawen hem towardes the Londes marchynge next to hē: and than thei have Loves, that usen hem; and thei duellen with hem an 8 dayes or 10; and thanne gon hom azen. And zif thei have ony knave Child, thei kepen it a certeyn tyme, and than senden it to the Fadir, whan he can

gon

gon allone, and eten be him ſelf; or elle thei ſleen it: and zif it be a femele, thei don away that on Pappe, with an hote Hiren: and zif it be a Womman of gret Lynage, thei don awey the left Pappe, that thei may the better beren a Scheeld: and zif it be a Wōman of ſymple Blood, thei don awey the ryzt Pappe, for to ſcheten with Bowe Turkeys: for thei ſchote well with Bowes. In that Lond thei have a Queen, that governethe alle that Lond: and alle thei ben obeyſſant to hire. And alweys thei maken here Queen by Elecciouu, that is moſt worthy in Armes. For thei ben right gode Werryoures, and wyſe, noble and worthi. And thei gon often tyme in ſowd, to help of other Kynges, in here Werres, for Gold and Sylver, as othere Sowdyoures don: and thei meyntenen hem ſelf right vygoureſly. This Lond of *Amazoyne* is an Yle, alle environned with the See, ſaf in 2 places, where ben 2 entrees. And bezond that Watir, duellen the men, that ben here Paramoures and hire Loves, where thei gon to ſolacen hem, whan thei wole. Beſyde *Amazoyne*, is the Lond of *Tarmegyte*, that is a gret Contree and a fulle delectable: and for the godneſſe of the Contree, Kyng *Aliſandre* leet firſt make there the Cytee of *Aliſandre*;

ſandre; and zit he made 12 Cytees of the ſame name: but that Cytee is now clept *Celſite*. And fro that other Coſt of *Caldee*, toward the Southe, is *Ethiope* a gret Contree, that ſtrecchethe to the ende of *Egypt*. *Ethiope* is departed in 2 princypalle parties; and that is, in the Eſt partie and in the Meridionelle partie: the whiche partie meridionelle is clept *Moretane*. And the folk of that Contree ben blake y now, and more blake than in the tother partie; and thei ben clept *Mowres*. In that partie is a Welle, that in the day it is ſo cold, that no man may drynke there offe; and in the nyght it is ſo hoot, that no man may ſuffre his hond there in. And bezonde that partie, toward the Southe, to paſſe by the See *Occean*, is a gret Lond and a gret Contrey: but men may not duelle there, for the fervent brennynge of the Sonne; ſo is it paſſynge hoot in that Contrey. In *Ethiope* alle the Ryveres and alle the Watres ben trouble, and thei ben ſomdelle ſalte, for the gret hete that is there. And the folk of that Contree ben lyghtly dronken, and han but litille appetyt to mete: And thei han comounly the Flux of the Wombe: and thei lyven not longe. In *Ethiope* ben many dy-

verſe

verſe folk: and *Ethiope* is clept *Cuſis*. In that Contree ben folk, that han but o foot: and thei gon ſo faſt, that it is marvaylle: and the foot is ſo large, that it ſchadewethe alle the Body azen the Sonne, whanne thei wole lye and reſte hem [d]. In *Ethiope*, whan the Children ben zonge and lytille, thei ben alle zelowe: and whan that thei wexen of Age, that zalowneſſe turnethe to ben alle blak. In *Ethiope* is the Cytee of *Saba*; and the Lond, of the whiche on of the 3 Kynges, that preſented oure Lord in *Bethleem*, was Kyng offe.

Fro *Ethiope* men gon to *Ynde*, be manye dyverſe Contreyes. And men clepen the highe *Ynde*, *Emlak*. And *Ynde* is devyded in 3 princypalle parties; that is, the more, that is a fulle hoot Contree; and *Ynde* the leſſe, that is a fulle atempree Contrey, that ſtrecchethe to the Lond of *Mede*: and the 3 part toward the Septentrion, is fulle cold; ſo that for pure cold and contynuelle Froſt, the Watre becomethe Criſtalle. And upon tho Roches of Criſtalle, growen the gode

[d] See *Pliny's* Natural Hiſtory, L. 7. C. 2. q. *Item hominum genus, qui Monoſcelli vocarentur, ſingulis cruribus, mira pernicitatis ad ſaltum; eoſdemq; Sciopodas vocari, quod in majori æſtu, humi jacentes reſupini, umbrâ ſe pedum protegant.*

Dyamandes,

[e] Dyamandes, that ben of trouble Colour. Zalow Cristalle drawethe Colour lyke Oylle. And thei ben so harde, that no man may pollysche hem: and men clepen hem Dyamandes in that Contree, and Hamese in another Contree. Othere Dyamandes men fynden in *Arabye*, that ben not so gode; and thei ben more broun and more tendre. And other Dyamandes also men fynden in the Ile of *Cipre*, that ben zit more tendre; and hem men may wel pollische. And in the Lond of *Macedoyne* men fynden Dyamaundes also. But the beste and the most precyouse ben in *Ynde*. And men fynden many tymes harde Dyamandes in a Masse, that comethe out of Gold, whan men puren it and fynen it out of the Myne; whan men breken that Masse in smale peces. And sum tyme it happenethe, that men fynden sūme as grete as a pese, and sūme lasse; and thei ben als harde as tho of *Ynde*. And alle be it that men fynden gode Dyamandes in *Ynde*, zit natheles men fynden hem more comouily upon the Roches in the See, and upon Hilles where the Myne of Gold is. And thei growen many to gedre, on lytille, another gret. And ther ben sūme of the gretnesse of a Bene, and sūme als grete as an Ha-

[e] e: *Pliny*, in his 37th Book and 4th Chap.

selle

ſelle Note. And thei ben ſquare and poynted of here owne kynde, bothe aboven and benethen, with outen worchinge of mannes hond. And thei growen to gedre, male and femele. And thei ben noryſſcht with the Dew of Hevene. And thei engendren comounly, and bryngen forthe ſmale Children, that multiplyen and growen alle the Zeer. I have often tymes aſſayed, that zif a man kepe hem with a litylle of the Roche, and wete hem with *May* Dew ofte ſithes, thei ſchulle growe everyche Zeer; and the ſmale wole wexen grete. For righte as the fyn Perl congelethe and wexethe gret of the Dew of Hevene, righte ſo dothe the verray Dyamand: and righte as the Perl of his owne kynde takethe Roundneſſe, righte ſo the Dyamand, be vertu of God, takethe ſquareneſſe. And men ſchalle bere the Dyamaund on his left ſyde: for it is of grettere vertue thanne, than on the righte ſyde. For the ſtrengthe of here growynge is toward the Northe, that is the left ſyde of the World; and the left parte of man is, whan he turnethe his Face toward the Eſt. And zif zou lyke to knowe the Vertues of the Dyamand, (as men may fynde in the Lipidarye, that many men knowen noght) I ſchalle telle zou: as thei bezonde the See ſeyn and affermen,

affermen, of whom alle Science and alle Philosophie comethe from. He that berethe the Diamand upon him, it zevethe him hardynesse and manhode; and it kepethe the Lemes of his Body hole. It zevethe him victorye of his Enemyes, in Plee and in Werre; zif his cause be rightefulle: and it kepethe him that berethe it, in gode Wytt: and it kepethe him fro Strif and Ryot, fro Sorwes and frō Enchauntementes and from Fantasyes and illusiouns of wykked Spirites. And zif ony cursed Wycche or Enchauntour wolde bewycche him, that berethe the Dyamand; alle that Sorwe and myschance schalle turne to him self, thorghe Vertu of that Ston. And also no wylde Best dar assaylle the man, that berethe it on him. Also the Dyamand scholde ben zoven frely, with outen coveytynge and with outen byggynge: and than it is of grettere vertue. And it makethe a man more strong and more sad azenst his Enemyes. And it helethe him that is lunatyk, and hem that the Fend pursuethe or travaylethe. And zif Venym or Poysoun be broughte in presence of the Dyamand, anon it begynnethe to wexe moyst and for to swete. There ben also Dyamandes in *Ynde*, that ben clept Violastres; (for here colour is liche Vyolet, or more browne than the Violettes) that ben

ben fulle harde and fulle precyous: but zit sum men love not hem so wel as the othere: but in sothe to me, I wolde loven hem als moche as the othere; for I have seen hem assayed. Also there is an other maner of Dyamandes, that ben als white as Cristalle; but thei ben a litylle more trouble: and thei ben gode and of gret vertue, and alle thei ben square and poynted of here owne kynde. And sūme ben 6 squared, sūme 4 squared and sūme 3, as nature schapethe hem. And therfore whan grete Lordes and Knyghtes gon to seche Worschipe in Armes, thei beren gladly the Dyamaund upon hem.

I schal speke a litille more of the Dyamandes, alle thoughe I tarye my matere for a tyme, to the ende that thei that knowen hem not, be not disceyved be [f] Gabberes, that gon be the Contree, that sellen hem. For whoso wil bye the Dyamand, it is nedefulle to him, that he knowe hem; be cause that men counterfeten hem often of Cristalle, that is zalow; and of Saphires of cytryne colour, that is zalow also; and of the Saphire Loupe, and of many other Stones. But I telle zou, theise contresetes ben not so harde; and also the poyntes wil breken lightly, and men may esily pol-

[f] *Barratours*, F.

lisſche hem. But sume Werkmen, for malice, will not polliſche hem, to that entent, to maken men beleve, that thei may not ben polliſcht. But men may aſſay hē in this manere; Firſt ſchere with hem or write with hem in Saphires, in Criſtalle or in other precious Stones. Aſtre that men taken the Ademand, that is the Schipmannes Ston, that drawethe the Nedle to him, and men leyn the Dyamand upon the Ademand, and leyn the Nedle before the Ademand; and zif the Dyamand be gode and vertuous, the Ademand drawethe not the Nedle to him, whils the Dyamand is there preſent. And this is the preef, that thei bezonde the See maken. Natheles it befallethe often tyme, that the gode Dyamande leſethe his vertue, be ſyñe and for Incontynence of him, that berethe it: and thanne it is nedfulle to make it to recoveren his vertu azen, or elle it is of litille value.

Cap.

Cap. XV.

Of the Customs of Yles abouten Ynde: *Of the difference betwix Ydoles and Simulacres. Of 3 maner growing of Peper upon o Tree. Of the Welle, that chaungethe his odour, every hour of the day; and that is Mervaylle.*

IN *Ynde* ben fulle manye dyverse Contrees: and it is cleped *Ynde*, for a Flom, that rennethe thorghe out the Contree, that is clept *Ynde*. In that Flōme men fynden Eles of 30 Fote long and more [a]. And the folk that duellen nyghe that Watre, ben of evylle colour, grene and zalow. In *Ynde* and abouten *Ynde*, ben mo than 5000 Iles, gode and grete, that men duellen in, with outen tho that ben inhabitable, and with outen othere smale Iles. In every Ile, is gret plentee of Cytees and of Townes and of folk, with outen nombre [b]. For men of *Ynde* han this condicioun of kynde, that thei nevere gon out of here owne Con-

[a] *Pliny*, L. IX. C. 3. [b] *Ibid.* L. VI. C. 17. b.

tree; and therfore is ther gret multitude of peple: but thei ben not sterynge ne mevable, be cause that thei ben in the firste Clymat, that is of *Saturne*. And *Saturne* is sloughe and litille mevynge: for he taryethe to make his turn be the 12 Signes, 30 Zeer; and the Mone passethe thorghe the 12 Signes in o Monethe. And for be cause that *Saturne* is of so late sterynge, therfore the folk of that Contree, that ben undre his Clymat, han of kynde no wille for to meve ne stere to seche strange places. And in oure Contree is alle the contrarie. For wee ben in the seventhe Clymat, that is of the Mone. And the Mone is of lyghtly mevynge; and the Mone is Planete of Weye: and for that skylle, it zevethe us wille of kynde, for to meve lyghtly, and for to go dyverse weyes, and to sechen strange thinges and other dyversitees of the World. For the Mone envyrounethe the Erthe more hastyly than ony othere Planete.

Also men gon thorghe *Ynde* be many dyverse Contrees, to the grete See *Occean*. And aftre men synden there an Ile, that is clept [b] *Crues*: and thidre comen Marchantes of *Venyse* and *Gene* and of other Marches, for to

[b] *Hermes*. E. 1, 2, 3, 4. *Crynes*, F. 1, 2. *Grynes*, L. 1, 2. *Ormens*, L. 3. *Ormuz*, L. 4.

byen

byen Marchandyſes. But there is ſo grete hete in tho Marches, and namely in that Ile; that for the grete diſtreſſe of the hete, mennes Ballokkes hangen doun to here knees, for the gret diſſolucioun of the Body. And men of that Contree, that knowen the manere, lat bynde hem up, or elle myghte thei not lyve; and anoynt hem with Oynementes made therfore, to holde hem up. In that Contree and in *Ethiope* and in many other Contrees, the folk lyggen alle naked in Ryveres and Watres, men and wommen to gedre, [c] fro undurne of the day, tille it be paſſed the noon. And thei lyen alle in the Watre, ſaf the viſage, for the gret hete that there is. And the Wōmen haven no ſchame of the men; but lyen alle to gidre, ſyde to ſyde, tille the hete be paſt. There may men ſee many foule figure aſſembled, and namely nyghe the gode Townes. In that Ile ben Schippes with outen Nayles of Iren or Bonds, for the Roches of the Ademandes: for thei ben alle fulle there aboute, in that See, that it is merveyle to ſpeken of. And zif a Schipp paſſed be tho Marches, that hadde outher Iren Bondes or Iren Nayles, anon he ſcholde ben periſſcht. For the Ademand, of his kynde, drawethe

[c] *A diei hora tertia uſq; ad nonam.* L.

the Iren to him: and so wolde it drawe to him the Schipp, because of the Iren; that he scholde never departen fro it, ne never go thens.

Fro that Ile, men gon be See to another Ile, that is clept *Chana*, where is gret plentee of Corn and Wyn: and it was wont to ben a gret Ile, and a gret Havene and a good; but the See hathe gretly wasted it and over comen it. The Kyng of that Contree was wont to ben so strong and so myghty, that he helde Werre azenst Kyng *Alisandre*. The folk of that Contree han a dyvers Lawe: for sūme of hem, worschipe the Sonne, sūme the Mone, sūme the Fuyr, sūme Trees, sūme Serpentes, or the first thing that thei meeten at morwen: and sūme worschipen Symulacres, and sūme Ydoles. But betwene Symulacres and Ydoles, is a gret difference. For Symulacres ben Ymages made aftre lyknesse of Men or of Wōmen, or of the Sonne or of the Mone, or of ony Best, or of ony kyndely thing: and Ydoles, is an Ymage made of lewed wille of man, that man may not fynden among kyndely thinges; as an Ymage, that hathe 4 Hedes, on of a Man, another of an Hors, or of an Ox, or of sum other Best, that no man hathe seyn aftre kyndely disposicioun. And thei

thei that worschipen Symulacres, thei worschipen hem for sum worthi man, that was sum tyme, as *Hercules* and many othere, that diden many marvayles in here tyme. For thei seyn wel, that thei be not Goddes: for thei knowen wel, that there is a God of kynde, that made alle thinges; the whiche is in Hevene. But thei knowen wel, that this may not do the Marvayles that he made, but zif it had ben be the specyalle zifte of God: and therfore thei seyn, that he was wel with God. And for be cause that he was so wel with God, therfore thei worschipe him. And so seyn thei of the Sonne; be cause that he chaungethe the tyme and zevethe hete and norisschethe alle thinges upon Erthe; and for it is of so gret profite, thei knowe wel, that that myghte not be, but that God lovethe it more than ony other thing. And for that skylle, God hath zoven it more gret vertue in the World: therfore it is gode resoun, as thei seyn, to don it Worschipe and Reverence. And so seyn thei, that maken here resounes, of othere Planetes; and of the Fuyr also, because it is so profitable. And of Ydoles, thei seyn also, that the Ox is the moste holy Best, that is in Erthe, and most pacyent and more profitable than ony other. For he dothe good y now, and

he dothe non evylle. And thei knowen wel, that it may not be with outen ſpecyalle grace of God: and therfore maken thei here God, of an Ox, the on part, and the other halfondelle of a Man: becauſe that man is the moſt noble creature in Erthe; and alſo for he hathe Lordſchipe aboven alle Beſtes: therfore make thei the halfendel of Ydole of a man upwardes, and the tother half of an Ox dounwardes: And of Serpentes and of other Beſtes, and dyverſe thinges, that thei worſchipen, that thei meten firſt at Morwe. And thei worſchipen alſo ſpecyally alle tho that thei han gode meetynge of; and whan thei ſpeden wel in here iorneye, aftre here meetynge; and namely ſuche as thei han preved and aſſayed be experience of longe tyme. For thei ſeyn, that thilke gode meetynge ne may not come, but of the grace of God. And therfore thei maken Ymages lyche to tho thinges, that thei han beleeve inne, for to beholden hem and worſchipen hem firſt at morwe, or thei meeten ony contrarious thinges. And there ben alſo ſum Criſtene men, that ſeyn, that sūme Beſtes han gode meetynge, that is to ſeye, for to meete with hem firſt at morwe; and sūme Beſtes wykked meetynge: and that thei han preved ofte tyme, that the Hare hathe fulle evylle

evylle meetynge, and Swyn, and many othere Beſtes. And the Sparhauk and other Foules of Raveyne, whan thei fleen aftre here praye, and take it before men of Armes, it is a gode Signe: and zif he fayle of takynge his praye, it is an evylle ſygne. And alſo to ſuche folk, it is an evylle meetynge of Ravenes. In theiſe thinges and in ſuche othere, ther ben many folk, that beleeven; becauſe it happenethe ſo often tyme to falle, aftre here fantaſyes. And alſo there ben men y nowe, that han no beleve in hem. And ſithe that Criſtene men han ſuche beleeve, that ben enformed and taughte alle day, be holy doctryne, where inne thei ſchold beleeve, it is no marvaylle thanne, that the *Paynemes*, that han no gode Doctryne, but only of here nature, beleeven more largely, for here ſympleneſſe. And treuly I have ſeen of *Paynemes* and *Sarazines*, that men clepen *Augurynes*, that whan wee ryden in Armes in dyverſe Contrees, upon oure Enemyes, be the flyenge of Foules, thei wolde telle us the prenoſticaciouns of thinges that felle aftre: and ſo thei diden fulle often tymes, and profreden here hedes to wedde, but zif it wolde falle as thei ſeyden. But natheles ther fore ſcholde noght a man putten his beleeve in ſuche thinges; but

but always han fulle trust and beleeve in God oure Sōvereyn Lord. This Ile of *Chana*, the *Sarazines* han wōnen and holden. In that Ile ben many Lyouns, and many othere wylde Bestes. And there ben Rattes in that Ile, als grete as Houndes here: and men taken hem with grete Mastyfes: for Cattes may not take hem. In this Ile and many othere, men beryé not no dede men: for the hete is there so gret, that in a litylle tyme the Flesche wil consume fro the Bones.

Fro thens men gon be See toward *Ynde* the more, to a Cytee that men clepen [d] *Sarche*, that is a fair Cytee and a gode: and there duellen many Cristene men of gode Feythe; and there ben manyé religious men, and namely of *Mendynantes*. Aftre gon men be See, to the Lond of *Lomb*. In that Lond growethe the Peper, in the Forest that men clepen *Combar*; and it growethe no where elle in alle the World, but in that Forest: and that dureth wel an 18 iourneyes in lengthe. In the Forest ben 2 gode Cytees; that on highte *Fladrine*, and that other *Zinglantz*. And in every of hem, duellen Cristene men, and *Jewes*, gret plentee. For it is a gode Con-

[d] *Sarthye*, E. 1. *Sarchys*, E. 4. *Sachte*, F. 1. *Zarchee*, F. 2. L. 2. *Barthen*, L. 1. *Zarke*, L. 3, 4.

tree and a plentefous: but there is over meche passynge hete. And zee schulle undirstonde, that the Peper growethe, in maner as dothe a wylde Vyne, that is planted faste by the Trees of that Wode, for to susteynen it by, as dothe the Vyne. And the Fruyt therof hangethe in manere as Reysynges. And the Tree is so thikke charged, that it semethe that it wolde breke: and whan it is ripe, it is alle grene as it were Ivy Beryes; and than men kytten hem, as men don the Vynes, and than thei putten it upon an Owven, and there it waxethe blak and crisp. And there is 3 maner of Peper, alle upon o Tree; long Peper, blak Peper, and white Peper. The long Peper men clepen Sorbotyn; and the blak Peper is clept Fulfulle, and the white Peper is clept Bano. The long Peper comethe first, whan the Lef begynnethe to come; and it is lyche the Chattes of Haselle, that comethe before the Lef, and it hangethe lowe. And aftre comethe the blake with the Lef, in manere of Clustres of Reysinges, alle grene: and whan men han gadred it, than comethe the white, that is somdelle lasse than the blake; and of that men bryngen but litille in to this Contree; for thei bezonden with holden it for hem self,

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be cause it is bettere and more attempree in kynde, than the blake: and therfore is ther not so gret plentee as of the blake. In that Contree ben manye manere of Serpentes and of other Vermyn, for the gret hete of the Contree and of the Peper. And sūme men seyn, that whan thei will gadre the Peper, thei maken Fuyr, and brennen aboute, to make the Serpentes and the Cokedrilles to flee. But save here grace of alle that seyn so. For zif thei brenten abouten the Trees, that beren, the Peper scholden ben brent, and it wolde dryen up alle the vertue, as of ony other thing: and than thei diden hemselfmoche harm; and thei scholde nevere quenchen the Fuyr. But thus thei don; thei anoynten here Hondes and here Feet with a juyce made of Snayles and of othere thinges, made therfore; of the whiche the Serpentes and the venymous Bestes haten and dreden the Savour: and that makethe hem flee before hem, because of the smelle; and than thei gadren it seurly ynow.

Also toward the heed of that Forest, is the Cytee of *Polombe*. And above the Cytee is is a grete Mountayne, that also is clept *Polombe*: and of that Mount, the Cytee hathe his name. And at the Foot of that Mount,

is

is a fayr Welle and a gret, that hathe odour and ſavour of alle Spices; and at every hour of the day, he chaungethe his odour and his ſavour dyverſely. And whoſo drynkethe 3 tymes faſting of that Watre of that Welle, he is hool of alle maner ſykeneſſe, that he hathe. And thei that duellen there and drynken often of that Welle, thei nevere han Sekeneſſe, and thei ſemen alle weys zonge. I have dronken there of 3 or 4 ſithes; and zit, methinkethe, I fare the better. Sum men clepen it the Welle of Zouthe: for thei that often drynken there of, ſemen alle weys Zongly, and lyven with outen Sykeneſſe. And men ſeyn, that that Welle comethe out of *Paradys:* and therfore it is ſo vertuous. Be alle that Contree growethe gode Gyngevere: and therfore thidre gon the Marchauntes for Spicerye. In that Lond Men worſchipen the Ox, for his ſympleneſſe and for his mekeneſſe and for the profite that comethe of him. And thei ſeyn, that he is the holyeſt Beſt in Erthe. For hem ſemethe, that whoſo evere be meke and pacyent, he is holy and profitable: for thanne thei ſeyn, he hathe alle vertues in him. Thei maken the Ox to laboure 6 zeer or 7, and than thei ete him. And the Kyng of the Contree hathe alle wey an Ox with

him;

him: and he that kepethe him, hathe every day grete fees, and kepethe every day his Dong and his Uryne in a Vesselles of Gold, and bryngen it before here Prelate, that thei clepen Archiprotopapaton; and he berethe it before the Kyng, and makethe there over a gret blessynge; and than the Kyng wetethe his Hondes there, in that thei clepen *Gant*, and anyntethe his front and his Brest: and afire he frotethe him with the Dong and with the Uryne with gret reverence, for to ben fulfilt of vertues of the Ox, and made holy be the vertue of that holy thing, that nought is worthe. And whan the Kyng hathe don, thanne don the Lordes; and afire hem here Mynystres and other men, zif thei may have ony remenant. In that Contree thei maken Ydoles, half Man, half Ox; and in tho Ydoles, eville Spirites speken and zeven answere to men, of what is asked hem. Before theise Ydoles, men sleen here Children many tymes, and spryngen the Blood upon the Ydoles; and so thei maken here Sacrifise. And whan ony man dyethe in the Contree, thei brennen his Body in name of Penance, to that entent, that he suffre no peyne in Erthe, to ben eten of Wormes. And zif his Wif have no Child, thei brenne hire with him; and seyn, that it

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is resoun, that sche make him companye in that other World, as sche did in this. But and sche have Children with him, thei leten hire lyve with hem, to brynge hem up, zif sche wole. And zif that sche love more to lyve with here Children, than for to dye with hire Husbonde, men holden hire for fals and cursed: ne schee schalle never ben loved ne trusted of the peple. And zif the Wõman dye before the Husbonde, men brennen him with hire, zif that he wole; and zif he wil not, no man constreynethe him thereto; but he may wedde another tyme with outen blame and repreef. In that Contree growen manye stronge Vynes; and the Wõmen drynken Wyn, and men not: and the Wõmen schaven hire Berdes, and the men not.

CAP. XVI.

Of the Domes made be seynt Thomas. *Of Devocyoun and Sacrifice made to Ydoles there, in the Cytee of* Calamye; *and of the processioun in goynge aboute the Cytee.*

FROM that Contree men passen be many Marches, toward a Contree, a 10 iourneyes thens, that is clept *Mabaron:* and it is a gret Kyngdom, and it hathe many faire Cytees and Townes. In that Kyngdom lithe the body of seynt *Thomas* the Apostle, in Flesche and Bon, in a faire Tombe, in the Cytee of *Calamye:* for there he was martyred and buryed. But men of *Assirie* beeren his Bodye in to *Mesopatayme*, in to the Cytee of *Edisse:* and aftre, he was broughte thidre azen. And the Arm and the Hond, (that he putte in oure Lordes syde, whan he appered to him, aftre his Resurrexioun, and seyde to him, *Noli esse incredulus, set fidelis)* is zit lyggynge in a Vesselle with outen the Tombe. And be that

Hond thei maken alle here Juggementes, in the Contree, whoſo hathe righte or wrong. For whan ther is ony diſſentioun betwene 2 partyes, and every of hem meyntenethe his Cauſe, and ſeyth, that his Cauſe is rightfulle, and that other ſeythe the contrarye, thanne bothe partyes writen here Cauſes in 2 Billes, and putten hem in the Hond of ſeynt *Thomas*; and anon he caſtethe awey the Bille of the wrong Cauſe, and holdethe ſtille the Bille with the righte Cauſe. And therfore men comen from ſer Contrees to have Juggement of doutable Cauſes: and other Juggement uſen thei non there. Alſo the Chirche, where ſeynt *Thomas* lythe, is bothe gret and fair, and alle fulle of grete Simulacres: and tho ben grete Ymages, that thei clepen here Goddes; of the whiche, the leſte is als gret as 2 men. And amonges theiſe othere, there is a gret Ymage, more than ony of the othere, that is alle covered with fyn Gold and precyous Stones and riche Perles: and that Ydole is the God of falſe Criſtene, that han reneyed hire Feythe. And it ſyttethe in a Chayere of Gold, fulle nobely arrayed; and he hathe aboute his Necke, large Gyrdles, wroughte of Gold and precyous Stones and Perles. And this Chirche is fulle richely wroughte, and

alle over gylt with inne. And to that Ydole gon men on Pylgrimage, als comounly and with als gret Devocioun, as Criſtene men gon to ſeynt *James*, or other holy Pilgrimages. And many folk that comen fro ſer Londes, to ſeche that Ydole, for the gret devocyoun that thei han, thei loken nevere upward, but evere more down to the Erthe, for drede to ſee ony thing aboute hem, that ſcholde lette hem of here Devocyoun. And sūme ther ben, that gon on Pilgrimage to this Ydole, that beren Knyfes in hire Hondes, that ben made fulle kene and ſcharpe; and alle weyes, as thei gon, thei ſmyten hem ſelf in here Armes and in here Legges and in here Thyes, with many hydouſe Woundes; and ſo thei ſcheden here Blood, for love of that Ydole. And thei ſeyn, that he is bleſſed and holy, that dyethe ſo for love of his God. And othere there ben, that leden hire Children, for to ſle, to make Sacrifiſe to that Ydole: and aftre thei han ſlayn hem, thei ſpryngen the Blood upon the Ydole. And sūme ther ben, that comē fro ferr, and in goynge toward this Ydole, at every thrydde pas, that thei gon fro here Hows, thei knelen; and ſo contynuen tille thei come thidre: and whan thei comen there, thei taken Enſenſe

and

and other aromatyk thinges of noble Smelle, and ſenſen the Ydole, as we wolde don here, Goddes precyouſe Body. And ſo comen folk to worſchipe this Ydole, ſum fro an hundred Myle, and sũme fro many mo. And before the Mynſtre of this Ydole, is a * Vyvere, in maner of a gret Lake, fulle of Watre: and there in Pilgrymes caſten Gold and Sylver, Perles and precyous Stones, with outen nombre, in ſtede of Offrynges. And whan the Mynyſtres of that Chirche neden to maken ony reparacyoun of the Chirche or of ony of the Ydoles, thei taken Gold and Silver, Perles and precyous Stones out of the Vyvere, to quyten the Coſtages of ſuche thing as thei maken or reparen; ſo that no thing is fawty, but anon it ſchalle ben amended. And zee ſchulle undirſtonde, that whan grete Feſtes and Solempnytees of that Ydole, as the Dedicacioun of the Chirche, and the thronynge of the Ydole bethe, alle the Contree aboute meten there to gidere; and thei ſetten this Ydole upon a Chare with gret reverence, wel arrayed with Clothes of Gold, of riche Clothes of *Tartarye*, of *Camacaa*, and other precyous Clothes; and thei leden him aboute the Cytee with gret ſolempnytee. And before

* *Viver*, F. that is, a Fiſh Pool.

the Chare, gon firſt in proceſſioun alle the Maydenes of the Contree, 2 and 2 to gidere, fulle ordynatly. And aftre tho Maydenes, gon the Pilgrymes. And sūme of hem falle doun undre the Wheles of the Chare, and lat the Chare gon over hem; ſo that thei ben dede anon. And sūme han here Armes or here Lymes alle to broken, and sōme the ſydes: and alle this don thei for love of hire God, in gret Devocioun. And he thinkethe, that the more peyne and the more tribulacioun, that thei ſuffren for love of here God, the more ioye thei ſchulle have in another World. And ſchortly to ſeye zou; thei ſuffren ſo grete peynes and ſo harde martyrdomes, for love of here Ydole, that a Criſtene man, I trowe, durſt not taken upon him the tenthe part of the peyne, for love of oure Lord *Jheſu Criſt*. And aftre, I ſeye zou, before the Chare, gon alle the Mynſtrelles of the Contrey, with outen nombre, with dyverſe Inſtrumentes; and thei maken alle the melodye, that thei cone. And whan thei han gon alle aboute the Cytee, thanne thei returnen azen to the Mynſtre, and putten the Ydole azen in to his place. And thanne, for the love and in worſchipe of that Ydole, and for the reverence of the Feſte, thei ſlen hem-

ſelf,

ſelf, a 200 or 300 perſones, with ſcharpe Knyfes, of the whiche thei bryngen the bodyes before the Ydole; and than thei ſeyn, that tho ben Seyntes, be cauſe that thei ſlowen hemſelf of here owne gode wille, for love of here Ydole. And as men here, that hadde an holy Seynt of his kyn, wolde thinke, that it were to hem an highe worſchipe, right ſo hem thinkethe there. And as men here devoutly wolde writen holy Seyntes Lyfes and here Myracles, and ſewen for here Canonizaciouns, righte ſo don thei there, for hem that ſleen hem ſelf wilfully, for love of here Ydole; and ſeyn, that thei ben glorioufe Martyres and Seyntes, and putten hem in here Wrytynges and in here Letanyes, and avaunten hem gretly on to another of here holy Kynneſmen, that ſo becomē Seyntes; and ſeyn, I have mo holy Seyntes in my Kynrede, than thou in thin. And the Cuſtome alſo there is this, that whan thei that han ſuch Devocioun and entent, for to ſle him ſelf, for love of his God, thei ſenden for alle here Frendes, and han gret plentee of mynſtrelle, and thei gon before the Ydole ledynge him, that wil ſle himſelf for ſuch devocioun, betwene hem with gret reverence. And he alle naked hath a ful ſcharp Knyf in his hond, and he cuttethe a

gret pece of his Flesche and castethe it in the face of his Ydole, seyenge his Orysounes, recōmendynge him to his God: and than he smytethe himself, and makethe grete Woundes and depe here and there, tille he falle doun ded. And than his Frendes presenten his Body to the Ydole; and than thei seyn, syngynge, Holy God, behold what thi trewe Servant hath don for the; he hathe forsaken his Wif and his Children and his Riccheſſe and alle the Godes of the Worlde and his owne Lyf, for the love of the, and to make the Sacrifiſe of his Flesche and of his Blode. Wherfore, Holy God, putte him among thi beste belovede Seyntes in thi Bliſſe of Paradys: for he hathe wel disserved it. And than thei maken a gret Fuyr, and brennen the Body: and thanne everyche of his Frendes taken a quantyte of the Asches, and kepen hem in stede of Relykes, and seyn, that it is a holy thing. And thei have no drede of no perile, whils thei han tho holy Asches upon hem. And thei putten his name in here Letanyes, as a Seynt.

CAP.

Cap. XVII.

Of the evylle Customs used in the Yle of Lamary: *and how the Erthe and the See ben of round Forme and schapp, be pref of the Sterre, that is clept Antartyk, that is fix in the Southe.*

FRO that Contree go men be the See *Occean*, and be many dyverse Yles, and be many Contrees, that were to longe for to telle of. And a 52 iorneyes fro this Lond, that I have spoken of, there is another Lond, that is fulle gret, that men clepen *Lamary*. In that Lond is fulle gret Hete: and the Custom there is such, that men and wōmen gon alle naked. And thei scornen, whan thei seen ony strange Folk goynge clothed. And thei seyn, that God made *Adam* and *Eve* alle naked; and that no man scholde schame, that is of kyndely nature. And thei seyn, that thei that ben clothed, ben folk of another World, or thei ben folk, that trowen not in God. And thei seyn, that thei beleeven in God, that formede the World, and that made

Adam and *Eve*, and alle other thinges. And thei wedden there no Wyfes: for alle the Wōmen there ben cōmoun, and thei forſake no man. And thei ſeyn, thei ſynnen, zif thei refuſen ony man: and ſo God cōmaunded to *Adam* and *Eve*, and to alle that comen of him, whan he ſeyde, *Creſcite & multiplicamini, & replete Terram.* And therfore may no man in that Contree ſeyn, This is my Wyf: ne no Wōman may ſeye, This is myn Husbonde. And whan thei han Children, thei may zeven hem to what man thei wole, that hathe companyed with hem. And alſo alle the Lond is comoun: for alle that a man holdethe o zeer, another man hathe it another zeer. And every man takethe what part that him lykethe. And alſo alle the Godes of the Lond ben comoun, Cornes and alle other thinges: for no thing there is clept in clos, ne no thing there is undur Lok; and every man there takethe what he wole, with outen ony contradiccioun: and als riche is o man there, as is another. But in that Contree, there is a curſed Cuſtom: for thei eten more gladly mannes Fleſche, than ony other Fleſche: and zit is that Contree habundant of Fleſche, of Fiſſche, of Cornes, of Gold and Sylver, and of alle other Godes. Thidre gon

Marchauntes,

Marchauntes, and bryngen with hem Children, to ſelle to hem of the Contree, and thei byzen hem: and zif thei ben fatte, thei eten hem anon; and zif thei ben lene, thei feden hem, tille thei ben fatte, and thanne thei eten hem: and thei ſeyn, that it is the beſt Fleſche and the ſwetteſt of alle the World. In that Lond, ne in many othere bezonde that, no man may ſee the Sterre tranſmontane, that is clept the Sterre of the See, that is unmevable, and that is toward the Northe, that we clepen the Lode Sterre. But men ſeen another Sterre, the contrarie to him, that is toward the Southe, that is clept *Antartyk*. And right as the Schip men taken here Avys here, and governe hem be the Lode Sterre, right ſo don Schip men bezonde the parties, be the Sterre of the Southe, the whiche Sterre apperethe not to us. And this Sterre, that is toward the Northe, that wee clepen the Lode Sterre, ne apperethe not to hem. For whiche cauſe, men may wel perceyve, that the Lond and the See ben of rownde ſchapp and forme. For the partie of the Firmament ſchewethe in o Contree, that ſchewethe not in another Contree. And men may well preven be experience and ſotyle compaſſement of Wytt, that zif a man fond paſſages be Schippes, that

wolde go to ſerchen the World, men myghte go be Schippe alle aboute the World, and aboven and benethen. The whiche thing I prove thus, aftre that I have ſeyn. For I have ben toward the parties of *Braban*, and beholden [a] the *Aſtrolabre*, that the Sterre that is clept the Transmontayne, is 53 Degrees highe. And more forthere in *Almayne* and [b] *Bewme*, it hathe 58 Degrees. And more forthe toward the parties ſeptemtrioneles, it is 62 Degrees of heghte, and certeyn Mynutes. For I my ſelf have meſured it by the *Aſtrolabre*. Now ſchulle ze knowe, that azen the *Tranſmontayne*, is the tother Sterre, that is clept *Antartyke*; as I have ſeyd before. And tho 2 Sterres ne meeven nevere. And be hem turnethe alle the Firmament, righte as dothe a Wheel, that turnethe be his Axille Tree: ſo that tho Sterres beren the Firmament in 2 egalle parties; ſo that it hathe als mochel aboven, as it hathe benethen. Aftre this, I have gon toward the parties meridionales, that is toward the Southe: and I have founden, that in *Lybye*, men ſeen firſt the Sterre *Antartyk*. And ſo fer I have gon more

[a] In our Author's time, Aſtronomers had attain'd but very little accuracy in taking Obſervations.

[b] *Bohemia.*

forthe

forthe in tho Contrees, that I have founde that Sterre more highe; so that toward the highe *Lybye*, it is 18 Degrees of heghte, and certeyn Minutes (of the whiche, 60 Minutes maken a Degree) Aftre goynge be See and be Londe, toward this Contree, of that I have spoke, and to other Yles and Londes bezonde that Contree, I have founden the Sterre *Antartyk* of 33 Degrees of heghte, and mo mynutes. And zif I hadde had Companye and Schippynge, for to go more bezonde, I trowe wel in certeyn, that wee scholde have seen alle the roundnesse of the Firmament alle aboute. For as I have seyd zou be forn, the half of the Firmament is betwene tho 2 Sterres: the whiche halfondelle I have seyn. And of the tother halfondelle, I have seyn toward the Northe, undre the *Transmontane* 62 Degrees and 10 Mynutes; and toward the partie meridionalle, I have seen undre the *Antartyk* 33 Degrees and 16 Mynutes: and thanne the halfondelle of the Firmament in alle, ne holdethe not but 180 Degrees. And of tho 180, I have seen 62 on that o part, and 33 on that other part, that ben 95 Degrees, and nyghe the halfondelle of a Degree; and so there ne faylethe but that I have seen alle the Firmament, saf 84 Degrees and the halfondelle of a De-

a Degree; and that is not the fourthe part of the Firmament. For the 4 partie of the roundneſſe of the Firmament holt 90 Degrees: ſo there faylethe but 5 Degrees and an half, of the fourthe partie. And alſo I have ſeen the 3 parties of alle the roundneſſe of the Firmament, and more zit 5 Degrees and an half. Be the whiche I ſeye zou certeynly, that men may envirowne alle the Erthe of alle the World, as wel undre as aboven, and turnen azen to his Contree, that hadde Companye and Schippynge and Conduyt: and alle weyes he ſcholde fynde Men, Londes, and Yles, als wel as in this Contree. For zee wyten welle, that thei that ben toward the *Antartyk*, thei ben ſtreghte, feet azen feet of hem, that dwellen undre the tranſmontane; als wel as wee and thei that dwellyn under us, ben feet azenſt feet. For alle the parties of See and of Lond han here appoſitees, habitables or trepaſſables, and thei of this half and bezond half. And wytethe wel, that aftre that, that I may parceyve and comprehende, the Londes of *Preſtre John*, Emperour of *Ynde* ben undre us. For in goynge from *Scotlond* or from *Englond* toward *Jeruſalem*, men gon upward alweys. For oure Lond is in the lowe partie of the Erthe, toward the Weſt: and the

the Lond of *Preſtre John* is the lowe partie of the Erthe, toward the Eſt: and thei han there the day, whan wee have the nyghte, and alſo highe to the contrarie, thei han the nyghte, whan wee han the Day. For the Erthe and the See ben of round forme and ſchapp, as I have ſeyd beforn. And that that men gon upward to o Coſt, men gon dounward to another Coſt. Alſo zee have herd me ſeye [b], that *Jeruſalem* is in the myddes of the World; and that may men preven and ſchewen there, be a Spere, that is pighte in to the Erthe, upon the hour of mydday, whan it is Equenoxium, that ſchewethe no ſchadwe on no ſyde. And that it ſcholde ben in the myddes of the World, *David* wytneſſethe it in the *Pſautre*, where he ſeythe, [c] *Deus operatus eſt ſalutē in medio Terre.* Thanne thei that parten fro the parties of the Weſt, for to go toward *Jeruſalem*, als many iorneyes as thei gon upward for to go thidre, in als many iorneyes may thei gon fro *Jeruſalem*, unto other Confynyes of the Superficialtie of the Erthe bezonde. And whan men gon bezonde tho iourneyes, toward *Inde* and to the foreyn Yles, alle is envyronynge the roundneſſe of the Erthe and of the See,

[b] P. 95. [c] Pſalm lxxiv. 12.

undre

undre oure Contrees on this half. And therfore hathe it befallen many tymes of o thing, that I have herd cownted, whan I was zong; how a worthi man departed somtyme from oure Contrees, for to go serche the World. And so he passed *Inde*, and the Yles bezonde *Inde*, where ben mo than 5000 Yles: and so longe he wente be See and Lond, and so enviround the World be many seysons, that he fond an Yle, where he herde speke his owne Langage, callynge on Oxen in the Plowghe, suche Wordes as men speken to Bestes in his owne Contree: whereof he hadde gret Mervayle: for he knewe not how it myghte be. But I seye, that he had gon so longe, be Londe and be See, that he had envyround alle the Erthe, that he was comen azen environnynge, that is to seye, goynge aboute, unto his owne Marches, zif he wolde have passed forthe, til he had founden his Contree and his owne knouleche. But he turned azen from thens, from whens he was come fro; and so he loste moche peynefulle labour, as him self seyde, a gret while aftre, that he was comen hom. For it befelle aftre, that he wente in to *Norweye*; and there Tempest of the See toke him; and he arryved in an Yle; and whan he was in that Yle, he knew wel, that it

it was the Yle, where he had herd ſpeke his owne Langage before, and the callynge of the Oxen at the Plowghe: and that was poſſible thinge. But how it ſemethe to ſymple men unlerned, that men ne mowe not go undre the Erthe, and alſo that men ſcholde falle toward the Hevene, from undre! But that may not be, upon leſſe, than wee mowe falle toward Hevene, fro the Erthe, where wee ben. For fro what partie of the Erthe, that men duelle, outher aboven or benethen, it ſemethe alweys to hem that duellen, that thei gon more righte than ony other folk. And righte as it ſemethe to us, that thei ben undre us, righte ſo it ſemethe hem, that wee ben undre hem. For zif a man myghte falle fro the Erthe unto the Firmament; be grettere reſoun, the Erthe and the See, that ben ſo grete and ſo hevy, ſcholde fallen to the Firmament: but that may not be: and therfore ſeithe oure Lord God, *Non timeas me, qui ſuſpendi Terrã ex nichilo?* And alle be it, that it be poſſible thing, that men may ſo envyronne alle the World, natheles of a 1000 perſones, on ne myghte not happen to returnen in to his Contree. For, for the gretneſſe of the Erthe and of the See, men may go be a 1000

[c] Job xxvi. 7.

and a 1000 other weyes, that no man cowde redye him perfitely toward the parties that he cam fro, but zif it were be aventure and happ, or be the grace of God. For the Erthe is fulle large and fulle gret, and holt in roundnesse and aboute envyroun, be aboven and be benethen 20425 Myles, aftre the opynyoun of the olde wise Astronomeres. And here Seyenges I repreve noughte. But aftre my lytylle wytt, it semethe me, savynge here reverence, that it is more. And for to have bettere understondynge, I seye thus, Be ther ymagyned a Figure, that hathe a gret Compas; and aboute the poynt of the gret Compas, that is clept the Centre, be made another litille Compas: than aftre, be the gret Compas devised be Lines in manye parties; and that alle the Lynes meeten at the Centre; so that in as many parties, as the grete Compas schal be departed, in als manye, schalle be departed the litille, that is aboute the Centre, alle be it, that the spaces ben lesse. Now thanne, be the gret compas represented for the firmament, and the litille compas represented for the Erthe. Now thanne the Firmament is devysed, be Astronomeres, in 12 Signes; and every Signe is devysed in 30 Degrees, that is 360 Degrees, that the Firmament

Firmament hathe aboven. Alſo, be the Erthe devyſed in als many parties, as the Firmament; and lat every partye anſwere to a Degree of the Firmament: and wytethe it wel, that aftre the Auctoures of Aſtronomye, 700 Furlonges of Erthe anſweren to a Degree of the Firmament; and tho ben 87 Miles and 4 Furlonges. Now be that here multiplyed be 360 ſithes; and than thei ben 31500 Myles, every of 8 Furlonges, aftre Myles of oure Contree. So moche hathe the Erthe in roundneſſe, and of heghte enviroun, aftre myn opynyoun and myn undirſtondynge. And zee ſchulle undirſtonde, that aftre the opynyoun of olde wiſe Philoſophres and Aſtronomeres, oure Contree ne *Irelond* ne *Wales* ne *Scotlond* ne *Norweye* ne the other Yles coſtynge to hem, ne ben not in the ſuperficyalte cownted aboven the Erthe; as it ſchewethe be alle the Bokes of Aſtronomye. For the Superficialtee of the Erthe is departed in 7 parties, for the 7 Planetes: and tho parties ben clept Clymates. And oure parties be not of the 7 Clymates: for thei ben deſcendynge toward the Weſt. And alſo theſe Yles of *Ynde*, which beth evene azenſt us, beth noght reckned in the Climates: for thei ben azenſt us, that ben

in the lowe Contree. And the 7 Clymates ſtrecchen hem envyrounynge the World.

CAP. XVIII.

Of the Palays of the Kyng of the Yle of Java. *Of the Trees, that heren Mele, Hony, Wyn and Venym; and of othere Mervayilles and Cuſtomes, uſed in the Yles marchinge thereabouten.*

BESYDE that Yle that I have ſpoken of, there is another Yle, that is clept *Sumobor*, that is a gret Yle: and the Kyng thereof is righte myghty. The folk of that Yle maken hem alweys to ben marked in the viſage with an hote Yren, bothe men and wōmen, for gret nobleſſe, for to ben knowen from other folk. For thei holden hem ſelf moſt noble and moſt worthi of alle the World. And thei han Werre alle weys with the folk that gon alle naked. And faſte beſyde is another Yle, that is clept [a] *Betemga*, that is a

[a] *Betheyna*, F. 2.

gode

gode Yle and a plentyfous. And many other Yles ben there aboute; where there ben many of dyverſe folk: of the whiche it were to longe to ſpeke of alle.

But faſt beſyde that Yle, for to paſſe be See, is a gret Yle and a gret Contree, that men clepen *Java:* and it is nyghe 2000 Myle in circuyt. And the Kyng of that Contree is a fulle gret Lord and a ryche and a myghty, and hathe undre him 7 other Kynges of 7 other Yles abouten hym. This Yle is fulle wel inhabyted, and fulle wel manned. There growen alle maner of Spicerie, more plentyfous liche than in ony other Contree; as of Gyngevere, Clowegylofres, Canelle, Zedewalle, Notemuges and Maces. And wytethe wel, that the Notemuge berethe the Maces. For righte as the Note of the Haſelle hathe an Husk with outen, that the Note is cloſed in, til it be ripe; and aftre fallethe out; righte ſo it is of the Notemuge and of the Maces. Manye other Spices and many other Godes growen in that Yle. For of alle thing is there plenty, ſaf only of Wyn: but there is Gold and Silver gret plentee. And the Kyng of that Contree hathe a Paleys fulle noble and fulle marveyllous, and more riche than ony in the World. For alle the Degrez to gon up

in to Halles and Chambres, ben on of Gold another of Sylver. And alſo the Pavmentes of Halles and Chambres ben alle ſquare, on of Gold and another of Sylver: and alle the Walles with inne ben covered with Gold and Sylver, in fyn Plates: and in tho Plates ben Stories and Batayles of Knyghtes enleved. And the Crounes and the Cercles abouten here Hedes ben made of precious Stones and riche Perles and grete. And the Halles and the Chambres of the Palays ben alle covered with inne with Gold and Sylver: ſo that no man wolde trowe the richeſſe of that Palays, but he had ſeen it. And witethe wel, that the Kyng of that Yle is ſo myghty, that he hathe many tymes overcomen the grete *Cane* of *Cathay* in *Bataylle*, that is the moſt gret Emperour that is undre the Firmament, outher bezonde the See or on this half. For thei han had often tyme Werre betwene hem, be cauſe that the grete *Cane* wolde conſtreynen him to holden his lond of him: but that other at alle tymes defendethe him wel azenſt him.

Aftre that Yle, in goynge be See, men ſynden another Yle, gode and gret, that men clepen *Pathen*, that is a gret Kyngdom, fulle of faire Cytees and fulle of Townes. In that Lond growen Trees, that beren Mele, wherof men

men maken gode Bred and white, and of gode ſavour; and it ſemethe as it were of Whete, but it is not allynges of ſuche Savour. And there ben other Trees, that beren Hony, gode and ſwete; and other Trees, that beren Venym; azenſt the whiche there is no Medicyne but on; and that is to taken here propre Leves, and ſtampe hem and tempere hem with Watre, and than drynke it: and elle he ſchalle dye; for Triacle will not avaylle, ne non other Medicyne. Of this Venym, the *Jewes* had let ſeche of on of here Frendes, for to enpoyſone alle Criſtiantee, as I have herd hem ſeye in here Confeſſiون, before here dyenge. But thanked be alle myghty God, thei fayleden of hire purpos: but alle weys thei maken gret mortalitee of poeple. And other Trees there ben alſo, that beren Wyn of noble ſentement. And zif zou like to here how the Mele comethe out of the Trees, I ſchalle ſeye zou. Men hewen the Trees with an Hachet, alle aboute the fote of the Tree, tille that the Bark be parted in many parties; and than comethe out ther of a thikke Lykour, the whiche thei reſceyven in Veſſelles, and dryen it at the hete of the Sonne; and than thei han it to a Mylle to grynde; and it becomethe faire Mele and

white. And the Hony and the Wyn and the Venym ben drawen out of other Trees, in the ſame manere, and put in Veſſelles for to kepe. In that Yle is a ded See, that is a Lake, that hathe no Ground. And zif ony thing falle in to that Lake, it ſchalle nevere comen up azen. [b] In that Lake growen Reedes, that ben Cannes, that thei clepen *Thaby*, that ben 30 Fadme long. And of theiſe Canes, men maken faire Houſes. And ther ben other Canes, that ben not ſo longe, that growen nere the Lond, and han ſo longe Rotes, that duren wel a [c] 4 quartres of a Furlong or more; and at the Knottes of tho Rotes, men fynden precious Stones, that han gret vertues: And he that berethe ony of hem upon him, Yren ne Steel ne may not hurt him, ne drawe no Blood upon him: and therfore thei that han tho Stones upon hem, fighten fulle hardyly, bothe on See and Lond: for men may not harmen hem on no partye. And therfore thei that knowen the manere, and ſchulle fighten with hem, thei ſchoten to hem Arwes and Quarelles with outen Yren or Steel; and ſo thei hurten hem and ſleen hem. And alſo of tho

[b] *Plin.* L. 7. C. 2. *Arundines vero* [in *India*] *tantæ proceritatis, ut ſinguia Internodia alveo navigabili ternos interdum hominis ferant.* [c] Fourth.

Cãnes,

Cānes, thei maken Houſes and Schippes and other thinges; as wee han here, makynge Houſes and Schippes of Oke or of ony other Trees. And deme no man, that I ſeye it, but for a Truffulle: for I have ſeen of the Cannes with myn owne Eyzen, fulle many tymes, lyggynge upon the Ryvere of that Lake: of the whiche, 20 of oure Felowes ne myghten not liften up ne beren on to the Erthe.

Aftre this Yle, men gon be See to another Yle, that is clept *Calonak:* and it is a fair Lond and a plentifous of Godes. And the Kyng of that Contrey hath als many Wyfes as he wole: for he makethe ſerche alle the Contree, to geten him the faireſt Maydens that may ben founde, and makethe hem to ben broughte before him; and he takethe on o nyght, and another another nyght, and ſo forthe contynuelle ſewyng; ſo that he hath a 1000 Wyfes or mo. And he liggethe never but o nyght, with on of hem, and another nyght with another, but zif that on happene to ben more luſty to his pleſance than another. And therfore the Kyng getethe fulle many Children; ſum tyme an 100, ſum tyme an 200, and ſum tyme mo. And he hathe alſo into a 14000 Olifauntz or mo, that he

makethe for to ben brought up amonges his Vileynes, be alle his Townes. For in cas that he had ony Werre azenſt ony other Kyng aboute him, thanne he makethe certeyn men of Armes for to gon up in to the Caſtelles of Tree, made for the Werre, that craftily ben ſett up on the Olifantes Bakkes, for to fyghten azen hire Enemyes: and ſo don other Kynges there aboute. For the maner of Werre is not there, as it is here or in other Contrees; ne the Ordynance of Werre nouther. And men clepen the Olifantes, Warkes.

And in that Yle there is a gret Marvayle, more to ſpeke of than in ony other partie of the World. For alle manere of Fiſſches, that ben there in the See abouten hem, comen ones in the Zeer, eche manere of dyverſe Fiſſches, on maner of kynde aftre other; and thei caſten hem ſelf to the See Banke of that Yle, ſo gret plentee and multitude, that no man may unnethe See but Fiſſche; and there thei abyden 3 dayes: and every man of the Contree takethe of hem, als many as him lykethe: And aftre, that maner of Fiſſche, aftre the thridde day, departethe and gothe in to the See. And aftre hem, comen another multitude of Fyſſche of another kynde, and don in the ſame maner as the firſte diden other 3 dayes. And aftre hem

hem, another; tille alle the dyverſe maner of Fiſſches han ben there, and that men han taken of hem, that hem lykethe. And no man knowethe the cauſe wherfore it may ben. But thei of the Contree ſeyn, that it is for to do reverence to here Kyng, that is the moſt worthi Kyng, that is in the World, as thei ſeyn; becauſe that he fulfillethe the Cõmandement, that God bad to *Adã* and *Eve*, whan God ſeyde, *Creſcite & multiplicamini & replete Terram.* And for becauſe that he multiplicethe ſo the World with Children, therfore God ſendethe him ſo the Fiſſches of dyverſe kyndes, of alle that ben in the See, to taken at his wille, for him and alle his peple. And therfore alle the Fiſſches of the See comen, to maken him homage, as the moſt noble and excellent Kyng of the World, and that is beſt beloved with God, als thei ſeyn. I knowe not the reſoun, whi it is: but God knowethe. But this, me ſemethe, is the moſte marveylle, that evere I ſaughe. For this mervaylle is azenſt kynde, and not with kynde, that the Fiſſches, that han fredom to enviroun alle the Coſtes of the See, at here owne liſt, comen of hire owne wille to profren hem to the dethe, with outen conſtreynynge of man;

man: and therfore I am ſyker, that this may not ben, with outen a gret tokene.

There ben alſo in that Contree a kynde of Snayles, that ben ſo grete, that many perſones may loggen hem in here Schelles, as men wolde done in a litylle Hous. And other Snayles there ben, that ben fulle grete, but not ſo huge as the other. And of theiſe Snayles, and of gret white Wormes, that han blake Hedes, that ben als grete as a mannes thighe, and sōme leſſe, as grete Wormes that men ſynden there in Wodes, men maken Vyaunde Rialle, for the Kyng and for other grete Lordes. And zif a man, that is maryed, dye in that Contree, men bŭryen his Wif with him alle quyk. For men ſeyn there, that it is reſoun, that ſche make him companye in that other World, as ſche did in this.

From that Contree, men gon be the See *Occean*, be an Yle that is clept *Caffolos*. Men of that Contree, whan here Frendes ben ſeke, thei hangen hem upon Trees; and ſeyn, that it is bettre, that Briddes, that ben Angeles of God, eten hem, than the foule Wormes of the Erthe.

From that Yle men gon to another Yle, where the folk ben of fulle curſed kynde:

for

for thei noryſſchen grete Dogges, and techen hem to ſtrangle here Frendes, whan thei ben ſyke: for thei wil noughte, that thei dyen of kyndely Dethe: for thei ſeyn, that thei ſcholde ſuffren to gret peyne, zif thei abyden to dyen be hem ſelf, as Nature wolde: and whan thei ben thus enſtrangled, thei eten here Fleſche, in ſtede of Venyſoun.

Aftreward men gon be many Yles be See, unto an Yle, that men clepen *Milke:* and there is a fulle curſed peple: for thei delyten in ne thing more, than for to fighten and to ſle men. And thei drynken gladlyeſt mannes Blood, the whiche thei clepen Dieu. And the mo men that a man may ſlee, the more worſchipe he hathe amonges hem. And zif 2 perſones ben at debate, and peraventure ben accorded be here Frendes or be ſum of here Alliance, it behovethe that every of hem, that ſchulle ben accorded, drynke of otheres Blood: and elle the Accord ne the Alliance is noghte worthe, ne it ſchalle not be ne repref to him to breke the Alliance and the Accord, but zif every of hem drynke of otheres Blood.

And from that Yle, men gon be See, from Yle to Yle, unto an Yle, that is clept *Tracoda*; where the folk of that Contree ben as

Beſtes

Beſtes and unreſonable, and duellen in Caves, that thei maken in the Erthe; for thei have no wytt to maken hem Houſes. And whan thei ſeen ony man paſſynge thorghe here Contrees, thei hyden hem in here Caves. And thei eten Fleſche of Serpentes; and thei eten but litille, and thei ſpeken nought; but thei hiſſen, as Serpentes don. And thei ſette no prys be no richeſſe, but only of a precyous Ston, that is amonges hem, that is of 60 coloures. And for the name of the Yle, thei clepen it *Tracodon*. And thei loven more that Ston, than ony thing elle: and zit thei knowe not the vertue there of: but thei coveyten it and loven it only for the beautee.

Aftre that Yle, men gon be the See *Occean*, be many Yles, unto an Yle, that is clept *Nacumera*; that is a gret Yle and good and fayr: and it is in kompas aboute, more than a 1000 Myle. And alle the men and wōmen of that Yle han Houndes Hedes: and thei ben clept [c] *Cynocephali*: and thei ben fulle reſonable and of gode undirſtondynge, ſaf that thei worſchipen an Ox for here God. And alſo everyche of hem berethe an Ox of Gold or of Sylver in his forhed, in tokene that thei loven wel here God. And thei gon

[c] *Cynamolgi*, *Pliny*, L. 6. C. 30.

alle

alle naked, ſaf a litylle Clout, that thei coveren with here Knees and hire Membres. Thei ben grete folk and wel fyghtynge; and thei han a gret Targe, that coverethe alle the Body, and a Spere in here hond to fighte with. And zif thei taken ony man in Bataylle, anon thei eten him. The Kyng of that Yle is fulle riche and fulle myghty, and righte devout aftre his Lawe: and he hathe abouten his Nekke 300 Perles oryent, gode and grete, and knotted, as *Pater Noſtres* here of Amber. And in maner as wee ſeyn oure *Pater Noſter* and oure *Ave Maria*, cowntyng the *Pater Noſters*, right ſo this Kyng ſeythe every day devoutly 300 Preyeres to his God, or that he ete: and he berethe alſo aboute his Nekke a Rubye oryent, noble and fyn, that is a Fote of lengthe, and fyve fyngres large. And whan thei cheſen here Kyng, thei taken him that Rubye, to beren in his Hond, and ſo thei leden him rydynge alle abouten the Cytee And fro thens fromward, thei ben alle obeyſſant to him. And that Rubye he ſchalle bere alle wey aboute his Nekke: for zif he hadde not that Rubye upon him, men wolde not holden him for Kyng. The grete *Cane* of *Cathay* hathe gretly covered that Rubye; but he myghte never han it,

for

for Werre ne for no maner of Godes. This Kyng is so rightfulle and of equytee in his Doomes, that men may go sykerlyche thorghe out alle his Contree, and bere with him what him list, that no man schalle ben hardy to robben hem: and zif he were, the Kyng wolde iustifyed anon.

Fro this Lond men gon to another Yle, that is clept *Silha:* and it is welle a 800 Myles aboute. In that Lond is fulle mochelle waste: for it is fulle of Serpentes, of Dragouns and of Cokadrilles; that no man dar duelle there. Theise Cocodrilles ben Serpentes, zalowe and rayed aboven, and han 4 Feet and schorte Thyes and grete Nayles, as Clees or Talouns: and there ben sōme that han 5 Fadme in lengthe, and sūme of 6 and of 8, and of 10: and whan thei gon be places, that ben gravelly, it semethe as thoughe men hadde drawen a gret Tree thorghe the gravelly place. And there ben also many wylde Bestes, and namelyche of Olyfauntes. In that Yle is a gret Mountayne; and in mydd place of the Mount, is a gret Lake in a fulle faire Pleyne, and there is gret plentee of Watre. And thei of the Contree seyn, that *Adam* and *Eve* wepten upon that Mount an 100 Zeer, whan thei weren dryven out of *Paradys.*

6

dys. And that Watre, thei seyn, is of here Teres: for so moche Watre thei wepten, that made the forseyde Lake. And in the botme of that Lake, men synden many precious Stones and grete Perles. In that Lake growen many Reedes and grete Cannes: and there with inne ben many Cocodrilles and Serpentes and grete watre Leches. And the Kyng of that Contree, ones every zeer, zevethe leve to pore, men to gon in to the Lake, to gadre hem precyous Stones and Perles, be weye of *Alemesse*, for the love of God, that made *Adam*. And alle the Zeer, men synde y nowe. And for the Vermyn, that is with inne, thei anoynte here Armes and here Thyes and Legges with an Oynement, made of a thing that is clept Lymons, that is a manere of Fruyt, lyche smale Pesen: and thanne have thei no drede of no Cocodrilles, ne of non other venymous Vermyn. This Watre rennethe, flowynge and ebbynge, be a syde of the Mountayne: and in that Ryver men synden precious Stones and perles, gret Plentee. And men of that Yle seyn comounly, that the Serpentes and the wilde Bestes of that Contree ne will not don non harm, ne touchen with evylle, no strange man, that entrethe into that Contree, but only to men

that

that ben born of the ſame Contree. In that Contree and othere there abouten, there ben wylde Gees, that han 2 Hedes: and there ben Lyouns alle white, and als grete as Oxen, and many othere dyverſe Beſtes, and foules alſo, that be not ſeyn amonges us. And witethe wel, that in that Contree and in othere Yles there abouten, the See is ſo highe, that it ſemethe as though it henge at the Clowdes, and that it wolde covere alle the World: and that is gret Mervaylle, that it myghte be ſo, ſaf only the wille of God, that the Eyr ſuſteynethe it. And therfore ſeyth *David* in the *Pſautere*, *Mirabiles elationes Maris.*

CAP. XIX.

How men knowen be the Ydole, zif the ſike ſchalle dye or non. Of folk of dyverſe ſchap and merveylouſly diſfigured: And of the Monkes, that zeven hire releef to Babewynes, Apes and Marmeſettes and to other Beſtes.

FROM that Yle, in goynge be See, toward the Southe, is another gret Yle; that is clept *Dondun*. In that Yle ben folk of dyverſe kyndes; ſo that the Fadre etethe the Sone, the Sone the Fadre, the Husbonde the Wif, and the Wif the Husbonde. And zif it ſo befalle, that the Fadre or Modre or ony of here Frendes ben ſeke, anon the Son gothe to the Preſt of here Law, and preyethe him to aske the Ydole, zif his Fadre or Modre or Frend ſchalle dye on that evylle or non. And than the Preſt and the Sone gone to gydere before the Ydole, and knelen fulle devoutly, and asken of the Ydole here demande. And

zif the Devylle, that is with inne, anſwere, that he ſchalle lyve, thei kepen him wel: and zif he ſeye, that he ſchalle dye, than the Preſt gothe with the Sone, with the Wif of him that is ſeeke, and thei putten here hondes upon his mouthe, and ſtoppen his Brethe, and ſo thei ſleen him. And aftre that, thei choppen alle the Body in ſmale peces, and preyen alle his Frendes to comen and eten of him, that is ded: and thei ſenden for alle the Mynſtralle of the Contree, and maken a ſolempne Feſte. And whan thei han eten the Fleſſche, thei taken the Bones, and buryen hem, and ſyngen and maken gret melodye. And alle tho that ben of his kyn, or pretenden hem to ben his Frendes, and thei come not to that Feſte, thei ben repreved for evere and ſchamed, and maken gret doel; for nevere aftre ſchulle thei ben holden as Frendes. And thei ſeyn alſo, that men eten here Fleſche, for to delyveren hem out of peyne. For zif the Wormes of the Erthe eten hem, the Soule ſcholde ſuffre gret peyne, as thei ſeyn; and namely, whan the Fleſche is tendre and megre, thanne ſeyn here Frendes, that thei don gret Synne, to leten hem have ſo long langure, to ſuffre ſo moche peyne, with oute reſoun. And whan thei fynde the Fleſſche ſatte, than

thei seyn, that it is wel don, to senden him sone to *Paradys*; and that thei have not suffred him to longe to endure in peyne. The Kyng of this Yle is a ful gret Lord and a myghty; and hathe undre him 54 grete Yles, that zeven Tribute to him: and in everyche of theise Yles, is a Kyng crowned, and alle ben obeyssant to that Kyng. And he hathe in tho Yles many dyverse folk. In on of theise Yles ben folk of gret Stature, as Geauntes; and thei ben hidouse for to loke upon; and [a] thei han but on eye, and that is in the myddylle of the Front; and thei eten no thing but raw Flesche and raw Fysche.

And in another Yle, toward the Southe, duellen folk of foule Stature and of cursed kynde [b], that han no Hedes: and here Eyen ben in here Scholdres.

And in another Yle ben folk, that han the face alle platt, alle pleyn [c], with outen Nese and [d] with outen Mouthe: but thei han 2

[a] *Pliny*, L. 6. C. 39. and L. 7. C. 2. *Produntur Arimaspi, uno oculo in Fronte mediâ insignes.*

[b] *Pliny*, L. 7. C. 2. *Rursusq; ab his, Occidentem versus, quosdam sine Cervice, Oculos in Humeris habentes.* And L. 5. C. 8. *Blemmyis traduntur capita abesse, ore & oculis pectori affixis.*

[c] Ibidem. *Gentem inter Nomadas Indos, Narium loco, foramina tantum habentem.*

[d] Ibid. *Ad extremos fines India, ab Oriente, circa fontem Gangis, Astomorum gentem sine ore.*

ſmale holes alle rounde, in ſtede of hire Eyen: and hire Mouthe is platt alſo, with outen Lippes.

And in another Yle ben folk of foul faſceon and Schapp, [e] that han the Lippe above the Mouthe ſo gret, that whan thei ſlepen in the Sonne, thei keveren alle the face with that Lippe.

And in another Yle [f], ther ben litylle folk, as Dwerghes; and thei ben to ſo meche as the Pygmeyes, and thei han no Mouthe, but in ſtede of hire Mouthe, thei han a lytylle round hole: and whan thei ſchulle eten or drynken, thei taken thorghe a Pipe or a Penne or ſuche a thing, and ſowken it in: for thei han no Tonge; and therfore thei ſpeke not, but thei maken a maner of hiſſynge, as a Neddre dothe, and thei maken Signes on to another, as Monkes don; be the whiche, every of hem undirſtondethe other.

And in another Yle ben folk, that han [g] gret

[e] *Strabo* deſcribes ſuch a People, call'd *Amyclyra*.

[f] Plin. L. 7. C. 2. *Supra hos, extrema in parte Montium, Spithamai Pygmai narrantur, ternas Spithamas longitudine; hoc eſt, ternos Dodrantes non excedentes.*

[g] Plin. L. 4. C. 13. *Feneſiorum alia* [*Inſula Ponti*] *in quibus nuda alioquin corpora pragrandes ipſorum Aures tota contegant.* L. 7. C. 2. *Alios Auribus totos contegi.* Strabo calls them ἐνωτοκοίτοι. *Iſidore* calls them *Panotii.*

Eres

Eres and longe, that hangen doun to here Knees.

And in another Yle ben folk, that han [h] Hors Feet; and thei ben ſtronge and myghty and ſwift renneres: for thei taken wylde Beſtes with rennyng, and eten hem.

And in another Yle ben folk, that [i] gon upon hire Hondes and hire Feet, as Beſtes: and thei ben alle skynned and fedred, and thei wolde lepen als lightly in to Trees, and fro Tree to Tree, as it were Squyrelles or Apes.

And in another Yle ben folk that ben bothe [k] Man and Wōman: and thei han kynde of that on and of that other; and thei han but o Pappe on the o ſyde, and on that other non: and thei han Membres of Generacioun of Man and Wōman; and thei uſen bothe, whan hem liſt, ones that on, and another tyme that other: and thei geten Children, whan thei uſen the membre of Man; and

[h] Plin. L. 4. C. 13. *Alia, in quibus equinis pedibus homines naſcantur, Hippopodes appellati.*

[i] L. 5. C 8. *Himantopodes loripedes quidam, quibus ſerpendo ingredi natura eſt.* And L. 7. C. 2. *Sunt & Satyri ſubſolanis Indorum montibus, tum quadrupedes tum recte currentes, humanâ effigie.*

[k] Ibid. *Supra Naſamonas confineſque illis Machlyas, Androgynas eſſe utriuſq; natura, inter ſe vicibus coeuntes, Calliphanes tradit.*

thei bere Children, whan thei usen the membre of Wōman.

And in another Yle ben folk, that gon alle weyes upon here [1] Knees, ful merveylously; and at every pas that thei gon, it semethe that thei wolde falle: and thei han in every Foot, 8 Toes.

Many other dyverse folk of dyverse natures ben there in other Yles abouten, of the whiche it were to longe to telle: and therfore I passe over schortly.

From theise Yles, in passynge be the See *Oceane* toward the Est, be many iourneyes, men fynden a gret Contree and a gret Kyngdom, that men clepen *Mancy*: and that is in *Inde* the more: and it is the beste Lond, and on of the fairest, that may be in alle the World, and the most delectable, and the most plentifous of alle Godes, that is in power of man. In that Lond duellen many Cristene men and *Sarrazynes*: for it is a gode Contree and a gret. And there ben there inne mo than 2000 grete Cytees and riche, with outen other grete Townes. And there is more plentee of peple there, than in ony other partie of *Inde*;

[1] *Ibid. In quadam convalle magna Imai montis, regio est, quæ vocatur Abarimon, in qua sylvestres vivunt homines, aversis post crura plantis.*

for

for the bountee of the Contree. In that Contree is no nedy man, ne non that gothe on beggynge. And thei ben fulle faire folk: but thei ben alle pale. And the men han thynne Berdes and fewe Heres; but thei ben longe: but unethe hathe ony man passynge 50 Heres in his Berd; and on Heer sitt here, another there, as the Berd of a Lyberd or of a Catt. In that Lond ben many fairere Wōmen, than in ony other Contree bezonde the See: and therfore men clepen that Lond *Albanye*; because that the folk ben whyte. And the chief Cytee of that Contree is clept *Latoryn*; and it is a iourneye from the See: and it is moche more than *Parys*. In that Cytee is a gret Ryvere, berynge Schippes, that gon to alle the Costes in the See. No Cytee of the World is so wel stored of Schippes, as is that. And alle tho of the Cytee and of the Contree worschipen Ydoles. In that Contree ben [m] double sithes more briddes than ben here. There ben white Gees, rede aboute the Nekke, and thei han a gret Crest, as a Cokkes Comb upon hire Hedes: and thei ben meche more there, than thei ben here; and men byen hem there alle quykke, right gret chepe. And there is gret plentee of Neddres, of whom

[m] *Volucres in duplo sunt majores*, L.

men maken grete Feſtes, and eten hem at grete ſollempnytees. And he that makethe there a Feſte, be it nevere ſo coſtifous, and he have no Neddres, he hathe no thanke for his travaylle.

Many gode Cytees there ben in that Contree, and men han gret plentee and gret chep of alle Wynes and Vitailles. In that Contree ben manye Chirches of religious men, and of here Lawe: and in tho Chirches ben Ydoles, als grete as Geauntes. And to theiſe Ydoles thei zeven to ete, at grete feſtyfulle dayes, in this manere. Thei bryngen before hem mete alle ſoden, als hoot as thei comen fro the Fuyr, and thei leten the ſmoke gon up towardes the Ydoles; and than thei ſeyn, that the Ydoles han eten; and than the religious men eten the mete aftrewardes. In that Contree ben white Hennes withouten Fetheres: but thei beren white Wolle, as Scheep don here. In that Contree, Wommen that ben unmaryed, thei han Tokenes on hire Hedes, lyche Coronales, to ben knowen for unmaryed. Alſo in that Contree, ther ben Beſtes, taughte of men to gon in to Watres, in to Ryveres and in to depe Stankes, for to take Fyſche: the whiche Beſt is but lytille, and men clepen hem Loyres. And whan men caſten

caſten hem in to the Watre, anon thei bringē up gret Fiſſches, als manye as men wold. And zif men wil have mo, thei caſt hem in azen, and thei bryngen up als many as men liſt to have.

And fro that Cytee, paſſynge many iourneyes, is another Cytee, on of the gretteſt of the World, that men clepen [n] *Caſſay*; that is to ſeyne the Cytee of *Hevene*. That Cytee is wel a 50 Myle aboute, and it is ſtrongliche enhabyted with peple, in ſo moche that in on Houſe men maken 10 Houſholdes. In that Cytee ben 12 princypalle Zates; and before every Zate, a 3 Myle or a 4 Myle in lengthe, is a gret Toun, or a gret Cytee. That Cytee ſytt upon a gret Lake on the See; as dothe *Venyſe*. And in that Cytee ben mo than 12000 Brigges: and upon every Brigge, ben ſtronge Toures and gode; in the whiche duellen the Wardeynes, for to kepen the Cytee fro the gret *Cane*. And on that o part of the Cytee, rennethe a gret Ryvere alle along the Cytee. And there duellen Criſtene men, and many Marchauntes and other folk of dyverſe Nacyouns: be cauſe that the Lond is ſo gode and ſo plentifous. And there growethe fulle gode Wyn, that men clepen Bigon, that is

[n] *Laſaye*, L. 1, 2. *Canſay*, L. 3. *Caſye*, L. 4.

full

fulle myghty and gentylle in drynkynge. This is a Cytee ryalle, where the Kyng of *Mancy* was wont to duelle: and there duellen many religious men, as it were of the ordre of Freres: for thei ben Mendyfauntes.

From that Cytee, men gon be Watre, solacynge and disportynge hem, tille thei come to an Abbey of Monkes, that is faste bye, that ben gode religious men, after here Feythe and Lawe. In that Abbeye is a gret Gardyn and a fair, where ben many Trees of dyverse manere of Frutes: and in this Gardyn, is a lytille Hille, fulle of delectable Trees. In that Hille and in that Gardyn, ben many dyverse Bestes, as of Apes, Marmozettes, Babewynes, and many other dyverse Bestes. And every day, whan the Covent of this Abbeye hathe eten, the Awmener let bere the releef to the Gardyn, and he smytethe on the Gardyn Zate with a Clyket of Sylver, that he holdethe in his hond, and anon alle the Bestes of the Hille and of dyverse places of the Gardyn, comen out, a 3000 or a 4000; and thei comen in gyse of pore men: and men zeven hem the releef, in faire Vesselles of Sylver, clene over gylt. And whan thei han eten, the Monk smytethe eft sones on the Gardyn Zate with the Clyket; and than anon alle the Bestes retornen azen

to

to here places, that thei come fro. And thei seyn, that theise Bestes ben Soules of worthi men, that resemblen in lyknesse of the Bestes, that ben faire: and therfore thei zeve hem mete, for the love of God. And the other Bestes that ben foule, they seyn, ben Soules of pore men and of rude Comouns. And thus thei beleeven, and no man may putte hem out of this opynyoun. Theise Bestes aboveseyd, thei let taken, whan thei ben zonge, and norisschen hem so with Almesse; als manye, as thei may fynde. And I asked hem, zif it had not ben better, to have zoven that releef to pore men, rathere than to the Bestes. And thei answerde me and seyde, that thei hadde no pore men amonges hem, in that Contree: and thoughe it had ben so, that pore men had ben among hem, zit were it gretter Almesse, to zeven it to tho Soules, that don there here Penance. Manye other Marveylles ben in that Cytee and in the Contree there aboute, that were to long to telle zou.

Fro that Cytee, go men be the Contree a 6 iourneyes, to another Cytee, that men clepen [o] *Chilenfo:* of the whiche Cytee, the Walles

[o] *Chelofo*, L. 1. *Chefolo*, L. 2. *Tylanfo*, L. 3, 4. *Chybens*, E. 1, 2, 3, 4.

ben

ben 20 Myle aboute. In that Cytee ben 60 Brigges of Ston, so faire, that no man may see fairere. In that Cytee was the firste Sege of the Kyng of *Mancy*: for it is a fair Cytee, and plenteevous of alle Godes.

Aftre passe men overthwart a gret Ryvere, that men clepen *Dalay*: and that is the grettest Ryvere of Fresche Water, that is in the World. For there, as it is most narow, it is more than 4 Myle of brede. And thanne entren men azen in to the Lond of the grete *Chane*. That Ryvere gothe thorghe the Lond of *Pigmaus*: where that the folk ben of litylle Stature, that ben but 3 Span long P: and thei ben right faire and gentylle, aftre here quantytees, bothe the Men and the Wommen. And thei maryen hem, whan thei ben half Zere of Age, and geten Children. And thei lyven not, but 6 Zeer or 7 at the moste. And he that lyvethe 8 Zeer, men holden him there righte passynge old. Theise men ben the beste worcheres of Gold, Sylver, Cotoun, Sylk, and of alle suche thinges, of

P Plin. 7. 2. *Supra hos, [circa Fontem Gangis] extremâ in parte Montium, Spithamæi Pygmæi narrantur, ternas Spithamas longitudine, hoc est, ternos dodrantes non excedentes —Quos à Gruibus infestari Homerus quoque prodidit. Fama est, insidentes arietum caprarumque dorsis, armatos sagittis, Veris tempore, universo agmine ad mare descendere, & ova pullosque earum alitum consumere.*

ony

ony other, that be in the World. And thei han often tymes Werre with the Briddes of the Contree, that thei taken and eten. This litylle folk nouther labouren in Londes ne in Vynes. But thei han grete men amonges hem, of oure Stature, that tylen the Lond, and labouren amonges the Vynes for hem. And of tho men of oure Stature, han thei als grete skorne and wondre, as we wolde have among us of Geauntes, zif thei weren amonges us. There is a gode Cytee, amonges othere, where there is duellynge gret plentee of tho lytylle folk: And it is a gret Cytee and a fair; and the men ben grete, that duellen amonges hem: but whan thei geten ony Children, thei ben als litylle as the Pygmeyes: and therfore thei ben alle, for the moſte part, alle Pygmeyes; for the Nature of the Lond is ſuche. The grete *Cane* let kepe this Cytee fulle wel: for it is his. And alle be it, that the Pygmeyes ben lytylle, zit thei ben fulle reſonable, aftre here Age, and connen bothen [q] Wytt and gode and malice, y now.

Fro that Cytee, gon men be the Contree, be many Cytees and many Townes, unto a Cytee, that men clepen *Jamchay*: and it is a noble Cytee and a riche, and of gret pro-

[q] *Sciunt ſufficienter Bonum & Malum*, L.

ſite to the Lord: and thidre go men to ſechen Marchandiſe of alle manere of thing. That Cytee is fulle moche worthe zerly to the Lord of the Contree. For he hathe every Zere to rente of that Cytee (as thei of the Cytee ſeyn) 50000 Cumantz of Floreyns of Gold: for thei cownten there alle be Cumanz: and every Cumant is 10000 Floryns of Gold. Now may men wel rekene, how moche that it amountethe. The Kyng of that Contree is fulle myghty: and zit he is undre the grete *Cane*. And the gret *Cane* hathe undre him 12 ſuche Provynces. In that Contree, in the gode Townes, is a gode Cuſtom. For whoſo wille make a Feſte to ony of his Frendes, there ben certeyn Innes in every gode Toun; and he that wil make the Feſte, wil ſeye to the Hoſtellere, Arraye for me, to morwe, a gode Dyner, for ſo many folk; and tellethe him the nombre; and devyſethe him the Viaundes: and he ſeythe alſo, Thus moche I will diſpende, and no more. And anon the Hoſtellere arrayethe for him, ſo faire and ſo wel and ſo honeſtly, that ther ſchalle lakke no thing. And it ſchalle be don ſunnere, and with laſſe coſt, than, and a man made it in his owne Hous.

And

And a 5 Myle fro that Cytee, toward the Hed of the Ryvere of *Dalay*, is another Cytee, that men clepen *Menke*. In that Cytee is ſtrong Navye of Schippes; and alle ben white as Snow, of the kynde of the Trees, that thei ben made offe. And thei ben fulle grete Schippes, and faire, and wel ordeyned, and made with Halles and Chambres, and other eyſementes as thoughe it were on the Lond.

Fro thens go men be many Townes and many Cytees, thorghe the Contree, unto a Cytee, that men clepen *Lanteryne:* and it is an 8 iourneyes fro the Cytee aboveſeyd. This Cytee ſitt upon a faire Ryvere, gret and brood, that men clepen *Caramaron*. This Ryvere paſſethe thorghe out *Cathay:* and it dothe often tyme harm, and that fulle gret, whan it is over gret.

CAP. XX.

Of the grete Chane *of* Chatay. *Of the Rialtee of his Palays, and how he sitt at Mete; and of the grete nombre of Officeres, that serven hym.*

CHATAY is a gret Contree and a fair, noble and riche, and fulle of Marchauntes. Thidre gon Marchaundes alle Zeres, for to sechen Spices and alle manere of Marchandises, more comounly than in ony other partye. And zee schulle undirstonde, that Marchaundes, that comen fro *Gene* or fro *Venyse* or fro *Romanye*, or other partyes of *Lombardye*, thei gon be See and be Londe 11 Monethes, or 12, or more sum tyme, or thei may come to the Yle of *Cathay*, that is the princypalle Regyoun of alle partyes bezonde; and it is of the grete *Cane*.

Fro *Cathay* go men toward the Est, be many iorneyes: and than men fynden a gode Cytee, betwene theise othere, that men clepen [a] *Sugarmago*. That Cytee is on of the beste

[a] Thus the *French*: but the *Latin* MSS. have it, *Eugarmago*.

stored

ſtored of Sylk and other Marchandiſes, that is in the World. Aftre go men zit to another old Cytee, toward the Eſt: and it is in the Provynce of *Cathay*. And beſyde that Cytee, the men of *Tartarye* han let make another Cytee, that is clept *Caydon*; and it hathe 12 Zates: and betwene the two Zates, there is alle weys a gret Myle; ſo that the 2 Cytees, that is to ſeyne, the olde and the newe, han in circuyt more than 20 Myle. In this Cytee is the Sege of the grete *Cane* in a fulle gret Palays, and the moſt paſſynge fair in alle the World: of the whiche the Walles ben in circuyt more than 2 Myle: and within the Walles, it is alle fulle of other Palays. And in the Gardyn of the grete Palays, there is a gret Hille, upon the whiche there is another Palays: and it is the moſt fair and the moſt riche, that ony man may devyſe. And alle aboute the Palays and the Hille, ben many Trees, berynge many dyverſe Frutes. And alle aboute that Hille, ben Dyches grete and depe: and beſyde hem, ben grete Vyneres, on that o part and on that other. And there is a fulle fair Brigge to paſſe over the Dyches. And in theiſe Vyneres, ben ſo many wylde Gees and Gandres and wylde Dokes and Swannes and Heirouns, that it is with

outen nombre. And alle aboute theiſe Dyches and Vyneres, is the grete Gardyn, fulle of wylde Beſtes; ſo that, whan the gret *Cane* wil have ony Deſport on that, to taken ony of the wylde Beſtes or of the Foules, he wil lete chace hem and taken hem at the Wyndowes, with outen goynge out of his Chambre. This Palays, where his Sege is, is bothe gret and paſſynge fair. And with in the Palays, in the Halle, there ben 24 Pyleres of fyn Gold: and alle the Walles ben covered with inne, of rede Skynnes of Beſtes, that men clepen Panteres; that ben faire Beſtes, and well ſmellyng: ſo that for the ſwete odour of tho Skynnes, non evylle Ayr may entre in to the Palays. Tho Skynnes ben als rede as Blode; and thei ſchynen ſo brighte azen the Sonne, that unethes no man may beholden hem. And many folk worſchipen tho Beſtes, whan thei meeten hem firſt at Morwe, for here gret vertue and for the gode ſmelle that thei han: and tho Skynnes thei preyſen more than thoughe thei were Plate of fyn Gold And in the myddes of this Palays is the [a] Mountour for the grete *Cane*, that is alle wrought of Gold and of precyous Stones and grete Perles: and at 4 Corneres of the

[a] *Aſcenſorium*, L. *Mountaynette*, F.

Mountour

Mountour, ben 4 Serpentes of Gold: and alle aboute ther is y made large Nettes of Sylk, and Gold and grete Perles hangynge alle aboute the Mountour. And undre the Mountour, ben Condytes of Beverage, that thei drynken in the Emperours Court. And besyde the Condytes, ben many Vesselles of Gold, be the whiche, thei that ben of Houshold, drynken at the Condyt. And the Halle of the Palays is fulle nobelyche arrayed, and fulle merveylleousely atyred on alle partyes, in alle thinges, that men apparayle with ony Halle. And first, at the chief of the Halle, is the Emperours Throne, fulle highe, where he sytte the at the Mete: and that is of fyn precyouse Stones, bordured alle aboute with pured Gold and precyous Stones and grete Perles. And the Grees, that he gothe up to the Table, ben of precyous Stones, medled with Gold. And at the left syde of the Emperoures Sege, is the Sege of his firste Wif, o degree lowere than the Emperour: and it is of Jaspere, bordured with Gold and preciouse Stones. And the Sege of his seconde Wif is also another Sege, more lowere than his firste Wif: and it is also of Jaspere, bordured with Gold, as that other is. And the Sege of the thridde Wif is also more lowe, be a Degree,

than the ſeconde Wif. For he hathe alweys 3 Wifes with him, where that evere he be. And aftre his Wyfes, on the ſame ſyde, ſytten the Ladyes of his Lynage, zit lowere, aftre that thei ben of Eſtate. And alle tho that ben maryed, han a Countrefete, made lyche a mannes foot, upon here Hedes, a cubyte long, alle wrought with grete Perles, fyne and oryent, and aboven, made with Pecokes Fedres and of other ſchynynge Fedres; and that ſtont upon here Hedes, lyke a Creſt, in tokene that thei ben undre mannes fote and undre ſubiectioun of Man. And thei that ben unmaryed, han none ſuche. And aftre, at the right ſyde of the Emperour, firſt ſyttethe his eldeſt Sone, that ſchalle regne aftre him: and he ſyttethe alſo o Degree lowere than the Emperour, in ſuche manere of Seges, as don the Empereſſes. And aftre him, ſytten other grete Lordes of his Lynage, every of hem a Degree lowere than other, as thei ben of Eſtate. And the Emperour hathe his Table allone be him ſelf, that is of Gold and of precious Stones, or of Criſtalle, bordured with Gold, and fulle of precious Stones or of Amatyſtes or of *Lignũ Aloes*, that comethe out of *Paradys*, or of Ivory, bounden or bordured with Gold. And everyche of his Wyfes hathe

hathe alſo hire Table be hire ſelf. And his eldeſt Sone, and the other Lordes alſo, and the Ladyes, and alle that ſitten with the Emperour, han Tables allone be hem ſelf, fulle riche. And there nys no Table, but that it is worthe an huge Treſour of Gode. And undre the Emperoures Table, ſitten 4 Clerkes, that writen alle, that the Emperour ſeythe; be it good, be it evylle. For alle that he ſeythe, moſte ben holden: for he may not chaungen his Word, ne revoke it. At grete ſolempne Feſtes, before the Emperoures Table, men bryngen grete Tables of Gold, and there on ben Pecokes of Gold, and many other maner of dyverſe foules, alle of Gold, and richely wrought and enameled; and men maken hem dauncen and ſyngen, clappynge here Wenges to gydere, and maken gret noyſe: and where it be by Craft or be Nygromancye, I wot nere; but it is a gode ſight to beholde, and a fair: and it is gret marvayle how it may be. But I have the laſſe marvaylle, be cauſe that thei ben the moſte ſotyle men in alle Sciences and in alle Craftes, that ben in the World. For of ſotyltee and of Malice and of fercaſtynge, thei paſſen alle men undre Hevene. And therfore thei ſeyn hem ſelf, that thei ſeen with 2 Eyen; and the Criſtene

men ſee but with on: be cauſe that thei ben more ſotylle than thei. For alle other Naciouns, thei ſeyn, ben but blynde in conynge and worchynge, in compariſoun to hem. I did gret beſyneſſe, for to have lerned that Craft: but the Maiſtre tolde me, that he had made a vow to his God, to teche it to no Creature, but only to his eldeſte Sone. Alſo above the Emperours Table and the othere Tables, and aboven a gret partie in the Halle, is a Vyne, made of fyn Gold: and it ſpredethe alle aboute the Halle; and it hath many Cluſtres of Grapes, ſomme white, sōme grene, sūme zalowe and sōme rede and sōme blake, alle of precious Stones: the white ben of Criſtalle and of Berylle and of Iris; the zalowe ben of Topazes; the rede ben of Rubies, and of Grenaz and of Alabraundynes; the grene ben of Emeraudes, of Perydos and of Criſolytes; and the blake ben of Onichez and Garantez. And thei ben alle ſo propurlyche made, that it ſemethe a verry Vyne, berynge kyndely Grapes. And before the Emperoures Table, ſtonden grete Lordes, and riche Barouns and othere, that ſerven the Emperour at the Mete. And no man is ſo hardy, to ſpeke a word, but zif the Emperour ſpeke to him; but zif it be Mynſtrelles, that ſyngen Songes, and

and tellen Geſtes or other deſportes, to ſolace with the Emperour. And alle the Veſſelle, that men ben ſerved with, in the Halle or in Chambres, ben of precious Stones; and ſpecially at grete Tables; outher of Jaſpre or of Criſtalle or of Amatyſtez or of fyn Gold. And the Cuppes ben of Emeraudez and of Saphires or of Topazes, of Perydoz, and of many other precyouſe Stones. Veſſelle of Sylver is there non: for thei telle no prys there of, to make no Veſſelle offe: but thei maken ther of Grecynges and Pileres and Pawmentes, to Halles and Chambres. And before the Halle Dore, ſtonden manye Barounes, and Knyghtes clene armed, to kepe that no man entre, but zif it be the wille or the Cõmandement of the Emperour, or but zif thei ben Servauntes or Mynſtralle of the Houſhold: and other non is not ſo hardy, to neighen nye the Halle Dore.

And zee ſchulle undirſtonde, that my Felawes and I, with oure Zomen, we ſerveden this Emperour, and weren his Soudyoures, 15 Monethes, azenſt the Kyng of *Mancy*, that held Werre azenſt him. And the cauſe was, for we hadden gret luſt to ſee his Nobleſſe and the Eſtat of his Court and alle his Governance, to wite zif it were ſuche, as wee

herde ſeye, that it was. And treuly, we fond it more noble and more excellent and ricchere and more marveyllous, than ever we herde ſpeke offe; in ſo moche, that we wolde never han leved it, had wee not ſeen it. For I trowe, that no man wolde beleve the Nobleſſe, the riccheſſe, ne the multytude of folk that ben in his Court, but he had ſeen it. For it is not there, as it is here. For the Lordes here han folk of certeyn nombre, als thei may ſuffiſe: but the grete *Chane* hathe every day folke at his Coſtages and Expenſes, as with outen nombre. But the Ordynance, ne the expenſes in mete and drynk, ne the honeſtee ne the clenneſſe, is not ſo arrayed there, as it is here: for alle the Comouns there eten withouten Clothe upon here knees; and thei eten alle maner of Fleſſche, and litylle of Bred. And aftre Mete, thei wypen here Hondes upon here Skyrtes: and thei eten not but ones a day. But the Eſtat of Lordes is fulle gret and riche and noble. And alle be it, that ſum men wil not trow me; but holden it for Fable, to telle hem the Nobleſſe of his perſone and of his Eſtate and of his Court and of the gret multytude of folk, that he holt, natheles I ſchalle ſeye zou, a partye of him and of his folk, aftre that I have ſeen,

 the

the manere and the ordynance, fulle many a tyme. And whoſo that wole, may leve me, zif he wille; and who ſo wille not, may chuſe. For I wot wel, zif ony man hathe ben in tho Contrees bezonde, thoughe he have not ben in the place, where the grete *Chane* duellethe, he ſchalle here ſpeke of him ſo meche merveylouſe thing, that he ſchalle not trowe it lightly: and treuly, no more did I my ſelf, til I ſaughe it. And tho that han ben in tho Contrees and in the gret *Canes* Houſhold, knowen wel, that I ſeye ſothe. And therfore I wille not ſpare, for hem that knowe not, ne beleve not, but that that thei ſeen, for to telle zou a partie of him and of his eſtate, that he holt, whan he gothe from Contree to Contree, and whan he makethe ſolempne Feſtes.

Cap. XXI.

Wherefore he is clept the grete Chane. *Of the Style of his Lettres, and of the Superſcripcioun abowten his grete Sealle, and his pryvee Sealle.*

FIRST I ſchalle ſeye zou, whi he was clept the gret *Chane*. Zee ſchulle undirſtonde, that alle the World was deſtroyed be *Noes* Flood, ſaf only *Noe* and his Wif and his Children. *Noe* had 3 Sones, *Sem*, *Cham* and *Japhethe*. This *Cham* was he that ſaughe his Fadres prevy membres naked, whan he ſlepte, and ſcorned hem and ſchewed hem with his finger, to his Brethren, in ſcornynge wiſe: and ther fore he was curſed of God. And *Japhethe* turned his face away, and covered hem. Theiſe 3 Bretheren had Ceſoun in alle the Lond: and this *Cham*, for his crueltee, toke the gretter and the beſte partie, toward the Eſt, that is clept *Aſye*: and *Sem* toke *Affryk*: and *Japhethe* toke *Europe*. And therfore is alle the Erthe departed in theiſe 3 parties, be theiſe 3 Bretheren. *Cham* was

was the grettest, and the most myghty: and of him camen mo generaciouns, than of the othere. And of his Sone *Chuse*, was engendred *Nembrothe* the Geaunt, that was the firste Kyng, that ever was in the World: and he began the foundacioũ of the Tour of *Babyloyne*. And that tyme, the Fendes of Helle camen many tymes, and leyen with the Wõmen of his Generacioun, and engendred on hem dyverse folk, as Monstres, and folk disfigured, sũme with outen Hedes, sũme with grete Eres, sũme with on Eye, sũme Geauntes, sum with [a] Hors feet, and many other dyverse schapp, azenst kynde. And of that Generacioun of *Cham*, ben comen the *Paynemes*, and dyverse folk, that ben in Yles of the See, be alle *Ynde*. And for als moche as he was the moste myghty, and no man myghte withstonde him, he cleped him self the Sone of God, and Sovereyn of alle the World. And for this *Cham*, this Emperour clepeth him *Cham* and Sovereyn of alle the World. And of the Generacioun of *Sem*, ben comen the *Sarrazines*. And of the Generacioun of *Japhethe*, is comen the peple of *Israel*. And thoughe that wee duellen in *Eu-*

[a] Plin. L. 4. C. 13. *Alia [Insula Ponti] in quibus equinis pedibus homines nascantur, Hippopodes appellati.*

rope,

rope, this is the opynyoun, that the *Syryenes* and the *Samaritanes* han amonges hem; and that thei told me, before that I wente toward *Inde:* but I fond it otherwise. Natheles the Sothe is this, that *Tartarynes* and thei that duellen in the grete *Asye*, thei camen of *Cham*. But the Emperour of *Cathay* clepeth him not *Cham*, but *Can:* and I schalle telle zou how. It is but litylle more but 8 score Zeer, that alle *Tartarye* was in subiectioun and in servage to othere nacyouns abouten: for thei weren but bestyalle folk, and diden no thing but kepten Bestes, and lad hem to Pastures. But among hem, thei hadden 7 princypalle Nacyouns, that weren Soveraynes of hem alle: of the whiche, the firste Nacyoun or Lynage was clept *Tartar*; and that is the most noble and the moste preysed. The seconde Lynage is clept *Tanghot*; the thridde *Eurache*; the 4 *Valair*; the 5 *Semoche*; the 6 *Megly*; the 7 *Coboghe*. Now befelle it so, that of the firste Lynage, succeeded an old worthi man, that was not riche, that hadde to name *Changuys*. This man lay upon a nyght in his Bed, and he sawghe in a Visioun, that there cam before him a Knyght armed alle in white, and he satt upon a white Hors, and seyd to him,

Can,

Can, ſlepeſt thou? The inmortalle God hathe ſent me to the; and it is his Wille, that thou go to the 7 Lynages, and ſeye to hem, that thou ſchalt ben here Emperour. For thou ſchalt conquere the Londs and the Contrees, that ben abouten: and thei that marchen upon zou, ſchulle ben undre zoure Subieccioun, as zee han ben undre hires: for that is Goddes Wille inmortalle. And whan he cam at morwe, *Changuys* roos, and wente to the 7 Lynages, and tolde hem how the white Knyght had ſeyd. And thei ſcorned him, and ſeyden, that he was a fool; and ſo he departed fro hem alle aſchamed. And the nyght ſewynge, this white Knyght cam to the 7 Lynages, and commaunded hem, on Goddes behalve inmortalle, that thei ſcholde make this *Changuys* here Emperour; and thei ſcholde ben out of ſubieccioun; and thei ſcholde holden alle other Regiounes aboute hem in here ſervage, as thei had ben to hem beforn. And on the Morwe, thei choſen him to ben here Emperour: and thei ſetten him upon a blak Fertre; and aftre that, thei liften him up with gret ſolempnytee, and thei ſetten him in a Chayer of Gold, and diden hym alle maner of Reverence; and thei cleped him *Chan*, as the white Knyght called him. And whan he was

thus

thus chosen, he wolde assayen, zif he myghte trust in hem or non, and whether thei wolde ben obeyssant to him or non. And thanne he made many Statutes and Ordynances, that thei clepen *Tsya Chan*. The first Statute was, that thei scholde beleeven and obeyen in God inmortalle, that is allemyghty, that wolde casten hem out of servage; and at alle tymes clepe to him for help, in tyme of nede. The tother Statute was, that alle maner of men that myghte beren Armes, scholden ben nombred: and to every 10 scholde ben a Maystre, and to every 100 a Maystre, and to every 1000 a Maystre, and to every 10000 a Maystre. Aftre he cõmanded to the Princypales of the 7 Lynages, that thei scholde leven and forsaken alle that thei hadden in Godes and Heritage; and fro thens forthe to holden hem payd, of that that he wolde zeve hem of his Grace. And thei diden so anon. Aftre he cõmanded to the Princypales of the 7 Lynages, that every of hem scholde brynge his eldest Sone before him, and with here owne handes smyten of here Hedes, with outen taryenge. And anon his Cõmandement was performed. And whan the *Chane* saghe, that thei made non obstacle to performen his Cõmandement, thanne he thoughte wel, that he myghte trusten in

in hem, and cõmanded hem anon to make hem redy, and to ſewen his Banere. And aftre this, *Chane* putt in ſubieccioun alle the Londes aboute him. Aftreward it befelle upon a day, that the *Cane* rood with a ſewe Meynee, for to beholde the ſtrengthe of the Contree, that he had wonnen: and ſo befelle, that a gret multytude of his Enemyes metten with him; and for to zeven gode enſample of hardyneſſe to his peeple, he was the firſte that faughte, and in the myddes of his Enemyes encountred; and there he was caſt from his Hors, and his Hors ſlayn. And whan his folk ſaughe him at the Erthe, thei weren alle abaſſcht, and wenden he had ben ded, and ſlowen everych one; and hire Enemyes aftre, and chaced hem: but thei wiſte not, that the Emperour was there. And whan thei weren comen azen fro the Chace, thei wenten and ſoughten the Wodes, zif ony of hem had ben hid in the thikke of the Wodes: and manye thei founden and ſlowen hem anon. So it happend, that as thei wenten ſerchinge, toward the place that the Emperour was, thei ſaughe an Owle ſittynge upon a Tree aboven hym; and than thei ſeyden amonges hem, that there was no man, be cauſe that thei ſaughe that Brid there: and ſo thei wenten hire wey;

and

and thus eſcaped the Emperour from Dethe. And thanne he wente prevylly, alle be nyghte, tille he cam to his folk, that weren fulle glad of his comynge, and maden grete thankynges to God inmortalle, and to that Bryd, be whom here Lord was ſaved. And therfore princypally aboven alle Foules of World, thei worſchipen the Owle: and whan thei han ony of here Fedres, thei kepen hem fulle precyouſly, in ſtede of Relykes, and beren hem upon here Hedes with gret reverence: and thei holden hem ſelf bleſſed, and ſaf from alle periles, while that thei han hem upon hem; and therfore thei beren here Fedres upon here Hedes. Aftre alle this the *Cane* ordeyned him, and aſſembled his peple, and wente upon hem that hadden aſſayled hym before, and deſtroyed hem, and put hem in ſubieccioun and ſervage. And whan he had wonnē and putt alle the Londes and Contrees, on this half the Mount *Belyan*, in ſubieccioun, the whyte Knyght cam to him azen in his ſleep, and ſeyde to him, *Chan*, the Wille of God inmortalle is, that thou paſſe the Mount *Belyan*; and thou ſchalt wynne the Lond, and thou ſchalt putten many Nacyouns in ſubieccioun: and for thou ſchalt fynde no gode paſſage for to go toward that Contree, go to the Mount *Belyan*,

that

that is upon the See, and knele there 9 tymes toward the Eſt, in the Worſchipe of God inmortalle; and he ſchal ſchewe the Weye to paſſe by. And the *Chane* dide ſo. And anon the See, that touched and was faſt to the Mount, began to withdrawe him, and ſchewed fair weye of 9 fote brede large; and ſo he paſſed with his folk, and wan the Lond of *Cathay*, that is the gretteſt Kyngdom of the World. And for the 9 Knelynges, and for the 9 fote of Weye, the *Chane* and alle the men of *Tartarye* han the nombre of 9 in gret reverence. And therfore who that wole make the *Chane* ony preſent, be it of Hors, be it of Bryddes, or of Arwes, or Bowes, or of Frute, or of ony other thing, alweys he moſt make it of the nombre of 9. And ſo thanne ben the preſentes of grettere pleſance to him, and more benygnely he wil reſceyven hem, than though he were preſented with an 100 or 200. For hym ſemethe the nombre of 9 ſo holy, be cauſe the Meſſagre of God inmortalle deviſed it. Alſo whan the *Chane* of *Cathay* hadde wonnen the Contree of *Cathay*, and put in ſubieccioun and undre fote many Contrees abouten, he felle ſeek. And whan he felte wel, that he ſcholde dye, he ſeyde to his 12 Sones, that everyche of hem ſcholde

T- brynge

brynge him on of his Arewes; and ſo thei diden anon. And thanne he cõmanded, that men ſcholde bynden hem to gedre, in 3 places; and than he toke hem to his eldeſt Sone, and bad him breke hem alle to gedre. And he enforced hem with alle his myght to breken hem: but he ne myghte not. And than the *Chane* bad his ſeconde ſone to breke hem; and ſo ſchortly to alle, eche aftre other: but non of hem myght breke hem. And than he bad the Zongeſt Sone diſſevere everyche from other, and breken everyche be him ſelf: and ſo he dide. And than ſeyde the *Chane* to his eldeſt Sone, and to alle the othere, Wherfore myght zee not breke hem? And thei anſwereden, that thei myght not, be cauſe that thei weren bounden to gydre. And wherfore, quothe he, hathe zoure litylle zongeſt Brother broken hem? Becauſe, quothe thei, that thei weren departed eche from other. And thanne ſeyde the *Chane*, My Sones, quoth he, treuly thus wil it faren be zou. For als longe as zee ben bounden to gedere, in 3 places, that is to ſeyne, in Love, in Trouthe and in gode Accord, no man ſchalle ben of powere to greve zou: but and zee ben diſſevered fro theiſe 3 places, that zoure on helpe not zoure other, zee ſchulle be deſtroyed and brought

brought to nought: and zif eche of zou love other, and helpe othere, zee ſchulle be Lordes and Sovereynes of alle othere. And whan he hadde made his Ordynances, he dyed. And thanne after hym, regned [a] *Ecchecha Cane* his eldeſt Sone. And his othere Bretheren wenten to wynnen hem many Contrees and Kyngdomes, unto the Lond of *Pruyſſe* and of *Roſſye*, and made hem to ben cleped *Chane:* but thei weren alle obeyſſant to hire eldre Brother; and therfore was he clept grete *Chane*. Aftre *Ecchecha*, regned [b] *Guyo Chane:* And aftre him, [c] *Mango Chan*, that was a gode Criſtene man, and baptized, and zaf Lettres of perpetuelle pes to alle Criſtene men, and ſente his Brother *Halaon* with gret multytude of folk, for to wynnen the Holy Lond, and for to put it in to Criſtene mennes hondes, and for to deſtroye *Machametes* Lawe, and for to take the Calyphee of *Baldak*, that was Emperour and Lord of alle the *Sarazines*. And whan this Calyphee was taken, [d] men fownden him of ſo highe worſchipe, that in alle the remenant of the World, ne myghte a

[a] *Chicoto*, E. 1. *Cythato*, E. 2. *Cithote*, E 3. *Cythoco*, E. 4. *Eccocha*, F. 1. *Ethocha*, F. 2. *Octochan*, L. 1, 2. *Ochoto*, L. 3, 4.
[b] *Cuno*, L. 1, 2. *Guican*, L. 3, 4.
[c] *Magnus*, L. 1, 2.
[d] *Invenerunt maximam copiam Theſauri apud eum*, L.

man fynde a more reverent man, ne highere in worschipe. And than *Haleon* made him come before him, and seyde to hym: Why, quoth he, haddest thow not taken with the mo Sowdyoures, and men y nowe, for a lytille quantytee of thresour, for to defende the and thi Contree, that art so habundant of Tresore and so high in alle worschipe? And the Calyphoe answerd him, For he wel trowede, that he hadde y nowe of his owne propre men. And than seyde *Haleon*, Thou were as a God of the *Sarazines*: and it is convenyent to a God, to ete no Mete, that is mortalle; and therfore thou schalt not ete, but precyous Stones, riche Perles, and Tresour, that thou lovest so moche. And than he cōmanded him to Presoun, and alle his Tresoure aboute him; and so he dyed for Hungre, and Threst. And than afte this, *Haleon* wan alle the Lond of *Promyssioun*, and putte it in to Cristene mennes hondes. But the grete *Chane* his Brother dyede; and that was gret sorwe and losse to alle Cristene men.

Aftre *Mango Chan*, regned *Cobyla Chan*, that was also a Cristene man: and he regnede 42 Zeere. He founded the grete Cytee [e] *Izonge* in *Cathay*, that is a gret del more than *Rome*.

[e] *Jonger*, L. 1, 2. *Jong*, L. 3, 4. F.

The

The tother gret *Chane*, that cam aftre him, becam a Payneme, and alle the other aftre him.

The Kyngdom of *Cathay* is the gretteſt Reme of the World. And alſo the gret *Chan* is the moſt myghty Emperour of the World, and the gretteſt Lord undre the Firmament; and ſo he clepethe him in his Lettres, right thus, *Chan, filius Dei excelſi, omnium universā Terram volentium sūmus Imperator, & Dominus omnium Dominantium.* And the Lettre of his grete Seel, writen abouten, is this, *Deus in Celo, Chan ſuper Terram, ejus fortitudo. Omnium hominum Imperatoris ſigillum.* And the Superſcripcioun aboute his litylle Seel is this, *Dei Fortitudo omnium hominum. Imperatoris Sigillum.* And alle be it that thei be not criſtned, zit natheles the Emperour and alle the *Tarteryhes* beleeven in God immortalle. And whan thei wille manaceu ony man, thanne thei ſeyn, God knowethe wel, that I ſchalle do the ſuche a thing, and tellethe his Manace. And thus have zee herd, whi he is clept the grete *Chane.*

CAP. XXII.

Of the governance of the grete Chanes *Court, and whan he makethe solempne Festes. Of his Philosophres. And of his Array, whan he ridethe be the Contre.*

NOW schalle I telle zou the Governance of the Court of the grete *Chane*, whan he makethe solempne Festes: and that is princypally 4 tymes in the Zeer. The firste Feste is of his Byrthe: that other is of his presentacioun in here Tempie, that thei clepen here [a] *Moseache*, where thei maken a manere of Circumcisioun: and the tother 2 Festes ben of his Ydoles. The firste Feste of the Ydole is, whan he is first put in to hire Temple and throned. The tother Feste is, whan the Ydole begynnethe first to speke or to worche Myracles. Mo ben there not of solempne Festes, but zif he marye ony of his Children. Now undirstondethe, that at every of theise Festes,

[a] *Moyseac*, L. 1, 2. *Mosseak*, F. 2.

he

he hathe gret multytude of peple, well ordeyned and wel arrayed, be thouſandes, be hundredes and be tenthes. And every man knowethe wel, what ſervyſe he ſchalle do. And every man zevethe ſo gode hede and ſo gode attendance to his ſervyſe, that no man fyndethe no defaute. And there ben firſt ordeyned 4000 Baronnes myghty and riche, for to governe and to make ordynance for the Feſte, and for to ſerve the Emperour. And theiſe ſolempne Feſtes ben made with outen, in Hales and Tentes made of Clothes of Gold and of Tartaries, fulle nobely. And alle tho Barouns han Crounes of Gold upon hire Hedes, fulle noble and riche, fulle of precious Stones and grete Perles oryent. And thei ben alle clothed in Clothes of Gold or of Tartaries or of Camokas, ſo richely and ſo perfytly, that no man in the World can amenden it, ne better deviſen it. And alle thō Robes ben orfrayed alle abouten, and dubbed fulle of precious Stones and of grete oryent Perles, fulle richely. And thei may wel do ſo: for Clothes of Gold and of Sylk ben gretter chep there a gret del, than ben Clothes of Wolle. And theiſe 4000 Barouns ben deviſed in 4 Companyes: and every thouſand is clothed in Clothes alle of o colour; and that ſo wel ar-

rayed and so richely, that it is marveyle to beholde. The firste thousand, that is of Dukes, of Erles, of Marquyses and of Amyralles, alle clothed in Clothes of Gold, with Tyssenx of grene Silk, and bordured with Gold, fulle of precioufe Stones, in maner as I have seyd before. The secounde thousand is alle clothed in Clothes dyapred of red Silk, all wroughte with Gold, and the Orfrayes sett fulle of gret Perl and precious Stones, fulle nobely wroughte. The 3 thousand is clothed in Clothes of Silk, of Purpre or of *Ynde*. And the 4 thousand is in Clothes of zalow. And alle hire Clothes ben so nobely and so richely wroughte with Gold and precious Stones and riche Perles, that zif a man of this Contree hadde but only on of hire Robes, he myghte wel seye, that he scholde nevere be pore. For the Gold and the precious Stones and the grete oryent Perles ben of gretter value, on this half the See, than thei ben bezond the See, in tho Contrees. And whan thei ben thus apparaylled, thei gon 2 and 2 togedre, fulle ordynatly before the Emperour, with outen speche of ony Woord, saf only enclynynge to him. And everyche of hem berethe a Tablett of Jaspere or of Ivory or of Cristalle; and the Mynstralle goynge before

ſore hem, ſownyng here Inſtrumentes of dyverſe melodye. And whan the firſte thouſand is thus paſſed, and hathe made his Moſtre, he withdrawethe him on that o ſyde. And than entrethe that other ſecunde thouſand, and dothe right ſo, in the ſame manere of array and contenance, as did the firſte: and aftre the thridde, and than the fourthe; and non of hem ſeythe not o Word. And at o ſyde of the Emperours Table, ſitten many Philoſofres, that ben preved for wiſe men, in many dyverſe Scyences; as of Aſtronomye, Nigromancye, Geomancye, Pyromancye, Ydromancye, of Augurye and of many other Scyences. And everyche of hem han before hem Aſtrolabres of Gold; ſum Speres, sūme the Brayn Panne of a ded man, sūme Veſſelles of Gold fulle of Gravelle or Sond, sūme Veſſelles of Gold fulle of Coles brennynge, sūme Veſſelle of Gold fulle of Watre and of Wyn and of Oyle, and sūme Oriloges of Gold, mad ful nobely and richely wroughte, and many other maner of Inſtrumentes aftre hire Sciences. And at certeyn houres, whan hem thinkethe time, thei ſeyn to certeyn Officeres, that ſtonden before hem, ordeynd for the tyme, to fulfille hire cōmaundementes, *Makethe Pees.* And than ſeyn the Officeres,

Now

Now Pees lyſtenethe. And aftre that, ſeyth another of the Philoſophres, *Every man do Reverence, and enclyne to the Emperour, that is Goddes Sone and Soverayn Lord of alle the World; for now is tyme.* And thanne every man bowethe his Hed toward the Erthe. And thanne cõmandethe the ſame Philoſophre azen, *Stondethe up.* And thei don ſo. And at another hour, ſeythe another Philoſophre, *Puttethe zoure litille fynger in zoure Eres.* And anon thei don ſo. And at another hour, ſeythe another Philoſophre, *Puttethe zoure Honde before zoure Mouthe.* And anon thei don ſo. And at another hour, ſeithe another Philoſophre, *Puttethe zoure Honde upon zoure Hede.* And aftre that, he byddethe hem to don here hond a wey; and thei don ſo. And ſo from hour to hour, thei cõmanden certeyn thinges. And thei ſeyn, that tho thinges han dyverſe ſignificaciouns. And I asked hem prevyly, what tho thinges betokened. And on of the Maiſtres told me, that the bowynge of the Hed at that hour betokened this, that alle tho that boweden here Hedes, ſcholden evere more aftre ben obeyſſant and trewe to the Emperour; and nevere for ziftes, ne for promys in no kynde, ben fals ne Traytour unto him for

for gode ne evylle. And the puttynge of the litylle fynger in the Ere, betokenethe, as thei ſeyn, that none of hem ne ſchalle not here ſpeke no contrarious thing to the Emperour, but that he ſchalle telle it anon to his Conſeille, or diſcovere it to ſum men that wille make relacioun to the Emperour; thoughe he were his Fadre or Brother or Sone. And ſo forthe of alle other thinges, that is don be the Philoſophres, thei tolde me the Cauſes of many dyverſe thinges. And truſtethe righte wel in certeyn, that no man dothe no thing to the Emperour, that belongethe unto him, nouther Clothinge, ne Bred, ne Wyn, ne Bathe, ne non other thing, that longethe to hym, but at certeyn houres, that his Philoſophres wille devyſen. And zif there falle Werre in ony ſyde to the Emperour, anon the Philoſophres comen, and ſeyn here avys aftre her calculaciouns, and conſeylen the Emperour of here avys, be here ſciences; ſo that the Emperour dothe no thing with outen here conſeille. And whan the Philoſophres han don and perfourmed here Cõmandementes, thanne the Mynſtralle begynnen to don here Mynſtralcye, everyche in hire Inſtrumentes, eche aftre other, with alle the melodye, that thei can devyſe. And whan thei han done a gode

gode while, on of the Officeres of the Emperour gothe up on an highe Stage wroughte fulle curyoufly, and cryethe and feythe with lowde voys, *Makethe Pees.* And than every man is ftille. And thanne anon aftre, alle the Lordes, that ben of the Emperoures Lynage, nobely arrayed in riche Clothes of Gold, and ryally apparayled on white Stedes, als manye as may wel fewen hem at that tyme, ben redy to maken here prefentes to the Emperour. And than feythe the Styward of the Court to the Lordes be name, *N.* of *N.* and nempnethe firft the moft enoble and the worthieftebe name, and feythe, Be zee redy with fuche a nombre of white Hors, for to ferve the Emperour, zoure Sovereyn Lord. And to another Lord, he feythe, *N.* of *N.* be zee redy with fuche a nombre, to ferve zoure fovereyn Lord. And to another, right fo. And to alle the Lordes of the Emperoures Lynage, eche aftre other, as thei ben of Eftate. And whan thei ben alle cleped, thei entren eche after other, and prefentenen the white Hors to the Emperour; and than gon hire wey. And than aftre, alle the other Barouns every of hem zeven hem prefentes, or Juelle, or fum other thing, aftre that thei ben of Eftate. And than aftre hem, alle the Prelates of hire Lawe, and religioufe men and other; and every man zevethe

zevethe him sum thing. And whan that alle men han thus presented the Emperour, the gretteſt of dignytee of the Prelates zevethe hem a Bleſſynge, seyenge an Oriſoun of hire Lawe. And than begynnen the Mynſtrelle to maken hire Mynſtralcye, in dyverſe Inſtrumentes, with alle the melodye that thei can devyſe. And whan thei han don hire craft, than thei bryngen before the Emperour, Lyouns, Libardes and othere dyverſe Beſtes; and Egles and Veutours, and other dyverſe Foules; and Fiſſches, and Serpentes; for to don him reverence. And than comen Jogulours and Enchanntoures, that don many marvaylles: for thei maken to come in the Ayr, the Sonne and the Mone, be semynge, to every mannes ſight. And aftre thei maken the nyght ſo derk, that no man may see no thing. And aftre thei maken the Day to come azen, fair and pleſant with bright Sonne, to every mannes ſight. And than thei bryngen in Dannces of the faireſte Damyſelles of the World, and richeſt arrayed. And aftre thei maken to comen in, other Damyſelles, bryngynge Coupes of Gold, fulle of Mylk of dyverſe Beſtes, and zeven drynke to Lordes and to Ladyes. And than thei make Knyghtes to jouſten in Armes fulle luſtyly; and thei

rennen to gidre a gret randoum; and thei frusschen to gidere fulle fiercely; and thei breken here speres so rudely, that the Tronchouns flen in sprotes and peces alle aboute the Halle. And than thei make to come in huntyng, for the Hert and for the Boor, with Houndes rennynge with open Mouthe. And many other thinges thei don, be craft of hire Enchauntementes; that it is marveyle for to see. And suche pleyes of desport thei make, til the takynge up of the Boordes.

This gret *Chan* hathe fulle gret peple for to serve him, as I have told zou before. For he hathe of Mynstralles the Nombre of 13 Cumanez: but thei abyde not alle weys with hym. For alle the Mynstrelle that comen before hym, of what nacyoun that thei ben of, thei ben withholden with him, as of his Houshold, and entred in his Bokes, as for his owne men. And aftre that, where that evere thei gon, ever more thei cleymen for Mynstralle of the grete *Chane:* and undre that tytle, alle Kynges and Lordes, cherisschen hem the more with Ziftes and alle thing. And therefore he hathe so gret multytude of hem. And he hathe of certeyn men, as thoughe thei were Zomen, that kepen Bryddes, as Ostrycches, Gersacouns, Sparehaukes, Faukons gentyls,

gentyls, Lanyeres, Sacres, Sacrettes, Papyngayes wel ſpekynge, and Briddes ſyngynge. And alſo of wylde Beſtes, as of Olifauntz, tame and othere, Babewynes, Apes, Marmeſettes, and othere dyverſe Beſtes; the mountance of 15 Cumanez of Zomen. And of Phiſicyens Criſtene, he hathe 200. And of Leches, that ben Criſtene, he hathe 210. And of Leches and Phiſicyens, that ben *Sarrazines* 20: but he truſtethe more in the Criſtene Leches, than in the *Sarazines*. And his other comoun Houſhold is with outen nombre: and thei alle han alle neceſſaries, and alle that hem nedethe, of the Emperoures Court. And he hathe in his Court many Barouns, as Servytoures, that ben Criſtene and converted to gode Feythe, be the prechynge of religiouſe Criſten men, that duellen with him: but there ben manye mo, that wil not, that men knowen that thei ben Criſtene.

This Emperour may diſpenden als moche as he wile, with outen eſtymacioun. For he deſpendethe not, ne makethe no Money, but of Lether emprented, or of Papyre. And of that Moneye, is ſom of gretter Prys, and ſom of laſſe prys, aftre the dyverſitee of his Statutes. And whan that Money hathe ronne ſo longe, that it begynnethe to waſte, than men

men beren it to the Emperoures Treforye: and than thei taken newe Money for the olde. And that Money gothe thorghe out alle the Contree, and thorghe out alle his Provynces. For there and bezonde hem, thei make no Money nouther of Gold nor of Sylver. And therfore he may despende y now, and outrageously. And of Gold and Sylver, that men beren in his Contree, he makethe Cylours, Pyleres and Paumentes in his Palays, and other dyverse thinges, what him lykethe. This Emperour hathe in his Chambre, in on of the Pyleres of Gold, a Rubye and a Charboncle of half a fote long, that in the nyght zevethe so gret clartee and schynynge, that it is als light as day. And he hathe many other precyous Stones, and many other Rubyes and Charboncles: but tho ben the gretest and the moste precyous.

This Emperour duellethe in Somer in a Cytee, that is toward the Northe, that is cleped *Saduz*: and there is cold y now. And in Wyntre, he duellethe in a Cytee, that is clept *Camaaleche*: and that is an hote Contree. But the Contree, where he duellethe in most comounly, is in *Gaydo* or in *Jong*, that is a gode Contree and a tempree, aftre that the Contree is there: but to men of this Contree,

tree, it were to paſſyng hoot. And whan this Emperour wille ryde from o Contree to another, he ordeynethe 4 Hoſtes of his folk; of the whiche, the firſte Hooſt gothe before him, a dayes journeye. For that Hooſt ſchalle ben logged the nyght, where the Emperour ſchalle lygge upon the Morwe. And there ſchalle every man have alle maner of Vytaylle and neceſſaryes, that ben nedefulle, of the Emperoures coſtages. And in this firſte Hooſt is the nombre of poeple 50 Cumaunez; what of Hors, what of Fote: of the whiche, every Cumanez amounten to 10000, as I have told zou before. And another Hooſt gothe in the right ſyde of the Emperour, nygh half a iourneye fro him. And another gothe on the left ſyde, of him in the ſame wiſe. And in every Hooſt, is as moche multytude of peple, as in the firſte Hooſt. And thanne aftre comethe the 4 Hooſt, that is moche more than ony of the othere, and that gothe behynden him, the mountance of a Bowe draught. And every Hooſt hathe his iourneyes ordeyned in certeyn places, where thei ſchulle be logged at nyght: and there thei ſchulle have alle, that hem nedethe. And zif it befalle, that ony of the Hooſt dye, anon thei putten another in his place; ſo that the nombre ſchal

evere more ben hool. And zee ſchulle undirſtonde, that the Emperour, in his propre perſone, rydethe not as othere gret Lordes don bezonde; but zif him liſte to go prevyly with fewe men, for to ben unknowen. And elle he rytt in a Charett with 4 Wheles, upon the whiche is made a faire Chambre; and it is made of a certeyn Wode, that comethe out of *Paradys* terreſtre, that men clepen *Lignum Aloes*, that the Flodes of *Paradys* bryngen out at dyverſe ceſouns, as I have told zou here beforn. And this Chambre is fulle wel ſmellynge, be cauſe of the Wode, that it is made offe. And alle this Chambre is covered with inne of Plate of fyn Gold, dubbed with precious Stones and grete Perles. And 4 Olifauntz and 4 grete [b] Deſtreres alle white, and covered with riche covertoures ledynge the Chariot. And 4 or 5 or 6 of the grettest Lordes ryden aboute this Charyot, fulle richely arrayed and fulle nobely; ſo that no man ſchalle neyghe the Charyot, but only tho Lordes, but zif that the Emperour calle ony man to him, that him liſt to ſpeke with alle. And above the Chambre of this Chariot, that the Emperour ſittethe inne, ben ſett upon a

[b] *Dextrarii*, L. *Dromadayrs*, F. 2. *Stedes*, E. 1, 2, 3. *Oxen*, E. 4.

Perche

Perche 4 or 5 or 6 [c] Gerfacouns; to that entent, that whan the Emperour feethe ony wylde foul, that he may take it at his owne lift, and have the desport and the pley of the flight; first with on, and aftre with another: and so he takethe his desport passynge be the Contree. And no man rydethe before him, of his Companye; but alle aftre him. And no man dar not come nyghe the Chariot, by a Bowe draught, but tho Lordes only, that ben aboute him: and alle the Hoost cometh fayrely aftre him, in gret multitude. And also suche another Charyot, with suche Hoostes, ordeynd and arrayd, gon with the Empresse, upon another syde, everyche be him self, with 4 Hoostes, right as the Emperour dide; but not with so gret multytude of peple. And his eldest sone gothe be another weye in another Chariot, in the same manere. So that there is betwene hem so grat multitude of folk, that it is marveyle to telle it. And no man scholde trowe the nombre, but he had seen it. And sum tyme it happethe, that whan he wil not go fer; and that it lyke him to have the Empereffe and his Children with him; than thei gon alle to gydere; and here folk

[c] *Grissones*, L.

ben alle [d] medled in fere, and devyded in 4 parties only.

And zee schulle undirstonde, that the Empire of this gret *Chane* is devyded in 12 Provynces; and every Provynce hathe mo than 2000 Cytees; and of Townes with outen nombre. This Contree is fulle gret. For it hathe 12 pryncypalle Kynges, in 12 Provynces. And every of tho Kynges han many Kynges undre hem; and alle thei ben obeyssant to the gret *Chane*. And his Lond and his Lordschipe durethe so ferre, that a man may not gon from on Hed to another, nouther be See ne Lond, the space of 7 Zeer. And thorghe the Desertes of his Lordschipe, there as men may synde no Townes, there ben Innes ordeyned be every iorneye, to resceyve bothe Man and Hors; in the whiche thei schalle synde plentee of Vytaylle, and of alle thing, that hem nedethe, for to go be the Contree.

And there is a marveylouse custom in that Contree, (but is profitable) that zif ony contrarious thing, that scholde ben preiudice or grevance to the Emperour, in ony kynde, anon the Emperour hathe tydynges there of and fulle knowleche in a day, thoughe it be 3 or 4 iorneys fro him or more. For his Ambassedours taken here Dromedaries or hire Hors,

[d] Medled in fere, *permixti.*

and

and thei priken in alle that evere thei may toward on of the Innes: and whan thei comen there, anon thei blowen an Horne; and anon thei of the In knowen wel y now, that there ben tydynges to warnen the Emperour of sum rebellyoun azenst him. And thanne anon thei maken other men redy, in alle haste that thei may, to beren Lettres, and pryken in alle that evere thei may, tille thei come to the other Innes with here Lettres; and thanne thei maken fresche men redy, to pryke forthe with the Lettres, toward the Emperour; whille that the laste bryngere reste him, and bayte his Dromedarie or his Hors. And so fro In to In, tille it come to the Emperour. And thus anon hathe he hasty tydynges of ony thing, that berethe charge, be his Corrours, that rennen so hastyly, thorghe out alle the Contree. And also whan the Emperour sendethe his Corrours hastyly, thorghe out his Lond, everyche of hem hathe a large thong fulle of smale Belles; and whan thei neyghen nere to the Innes of other Corroures, that ben also ordeyned be the iorneyes, thei ryngen here Belles, and anon the other Corrours maken hem redy, and rennen here weye unto another In: and thus rennethe on to other, fulle spedyly and swyftly, tille the Emperours entent

be ſerved, in alle haſte. And theiſe Currours ben clept [e] *Chydydo*, aftre here Langage, that is to ſeye, a Meſſagere.

Alſo whan the Emperour gothe from o Contree to another, as I have told zou here before, and he paſſe thorghe Cytees and Townes, every man makethe a Fuyr before his Dore, and puttethe there inne Pouder of gode Gommes, that ben ſwete ſmellynge, for to make gode ſavour to the Emperour. And alle the peple knelethe doun azenſt him, and don him gret reverence. And there where religyouſe Criſtene men dwellen, as thei don in many Cytees in the Lond, thei gon before him with proceſſioun, with Cros and Holy Watre; and thei ſyngen, *Veni Creator*, *Spiritus*, with an highe Voys, and gon towardes him. And whan he herethe hem, he cõmaundethe to his Lordes to ryde beſyde him, that the religiouſe men may come to him. And whan thei ben nyghe him, with the Cros, thanne he dothe a down his [f] *Galaothe*, that ſyt upon his Hede, in manere of a Chapelet, that is made of Gold and precioufe Stone and grete Perles. And it is ſo ryche, that men preyſen it to the value of a Roialme, in that Contre. And than he knelethe to the Cros.

[e] *Chipide*, L. [f] *Galiotam*, L.

And

And than the Prelate of the religiouſe men ſeythe before him certeyn Oriſouns, and zevethe him a Bleſſynge with the Cros: and he enclynethe to the Bleſſynge fulle devoutly. And thanne the Prelate zevethe him ſum maner Frute, to the nombre of 9, in a Platere of Sylver, with Peres or Apples or other manere Frute. And he takethe on; and than men zeven to the othere Lordes, that ben aboute him. For the cuſtom is ſuche, that no Straungere ſchalle come before him, but zif he zeve hym ſum manere thing, aftre the olde Lawe, that ſeythe, *Nemo accedat in conſpectu meo vacuus*. And thanne the Emperour ſeythe to the religious men, that thei withdrawe hem azen, that thei ne be hurt ne harmed of the gret multytude of Hors, that comen behynde him. And alſo in the ſame maner don the religious men, that dwellen there, to the Empereſſes, that paſſen by hem, and to his eldeſt Sone; and to every of hem, thei preſenten Frute.

And zee ſchulle undirſtonde, that the poeple, that he hathe ſo many hoſtes offe, abouten hym and aboute his Wyſes and his Sone, thei dwelle not contynuelle with him: but alle weys, whan him lykethe, thei ben ſent fore; and aftre whan thei han don, thei

retournen to hire owne Houſholdes; ſaf only thei that ben dwellynge with hym in Houſhold, for to ſerven him and his Wyfes and his Sones, for to governen his Houſhold. And alle be it, that the othere ben departed fro him, aftre that thei han perfourmed hire Servyſe, zit there abydethe contynuelly with him in Court, 50000 Men at Horſe, and 200000 Men a Fote; with outen Mynſtrelles, and tho that kepen wylde Beſtes and dyverſe Briddes, of the whiche I have tolde zou the nombre before.

Undre the Firmament, is not ſo gret a Lord, ne ſo myghty, ne ſo riche, as the grete *Chane*: Nought *Preſtre Johan*, that is Emperour of the highe *Ynde*, ne the Sowdan of *Babyloyne*, ne the Emperour of *Perſye*. Alle theiſe ne ben not in compariſoun to the grete *Chane*; nouther of Myght, ne of Nobleſſe, ne of Ryaltee, ne of Richeſſe: For in alle theiſe, he paſſethe alle erthely Princes. Wherfore it is gret harm, that he belevethe not feithefully in God. And natheles he wil gladly here ſpeke of God; and he ſuffrethe wel, that Criſtene men duelle in his Lordſchipe, and that men of his Feythe ben made Criſtene men, zif thei wile, thorghe out alle his Contree. For he

he defendethe no man to holde no Lawe, other than him lykethe.

In that Contree, ſum man hathe an 100 Wyfes, sūme 60, sūme mo, sūme leſſe. And thei taken the nexte of hire Kyn, to hire Wyfes, ſaf only, that thei out taken hire Modres, hire Doughtres, and hire Suſtres of the Modre ſyde: but hire Suſtres on the Fadir ſyde, of another Wōman, thei may wel take; and hire Bretheres Wyfes alſo aftre here Dethe; and here Step modres alſo in the ſame wyſe.

CAP. XXIII.

Of the Lawe and the Cuſtoms of the Tartarienes, *duellynge in* Chatay; *and how that men don, whan the Emperour ſchal dye, and how he ſchal be choſen.*

THE folk of that Contree uſen alle longe Clothes, with outen [a] Furroures. And thei ben clothed with precious Clothes of *Tartarye*, and of Clothes of Gold. And here

[a] *Pellura*, L.

Clothes

Clothes ben ſlytt at the ſyde; and thei ben feſtned with Laces of Silk. [b] And thei clothen hem alſo with Pylches, and the Hyde with outen. And thei uſen nouther Cappe ne Hood. And in the ſame maner as the men gon, the wōmen gon; ſo that no man may unethe knowe the Men fro the Wōmen, ſaf only tho wōmen, that ben maryed, that beren the tokne upon hire Hedes of a mannes Foot, in ſigne that thei ben undre mannes fote and undre ſubieccioun of man. And here Wyfes ne dwelle not to gydere, but every of hem be hire ſelf. And the Husbonde may ligge with whom of hem, that him lykethe. Everyche hathe his Hous, bothe man and wōman. And here Houſes ben made rounde of Staves; and it hathe a rounde Wyndowe aboven, that zevethe hem light, and alſo that ſervethe for delyverance of Smoke. And the Helynge of here Houſes, and the Wowes and the Dores ben alle of Wode.

And whan thei gon to Werre, thei leiden hire Houſes with hem upon Chariottes; as men don Tentes or Pavyllouns. And thei maken hire Fuyr, in the myddes of hire Houſes. And thei han gret multytude of alle

[b] *Habent & Pelliceas, quibus utuntur ex tranſverſis,* L. *Et veſtent des Pellices, le Peil dehors.* F.

maner

maner of Beſtes, ſaf only of Swyn: [c] for thei bryngen non forthe. And thei beleeven wel, o God, that made and formede alle thinges. And natheles zit han thei Ydoles of Gold and Sylver, and of Tree, and of Clothe. And to tho Ydoles, thei offren alle weys hyre firſt Mylk of hire Beſtes, and alſo of hire Metes, and of hire Drynkes, before thei eten. And thei offren often tymes Hors and Beſtes. And thei clepen the God of [d] Kynde, *Troga*. And hire Emperour alſo, what name that evere be have, thei putten evermore therto *Chane*. And whan I was there, hire Emperour had to name *Thiaut*; ſo that he was clept *Thiaut Chane*. And his eldeſte Sone was clept *Toſſue*. And whañe he ſchalle ben Emperour, he ſchalle ben clept *Toſſue Chane*. And at that tyme, the Emperour hadde 12 Sones, with outen him; that were named, *Cuncy*, *Ordii*, *Chahaday*, *Buryn*, *Negu*, *Nocab*, *Cadu*, *Siban*, *Cuten*, *Balacy*, *Babylan* and *Garegan*. And of his 3 Wyfes, the firſte and the pryncypalle, that was *Preſtre Johnes* Doughtre, hadde to name *Serioche Chan*; and the tother *Borak Chan*; and the tother *Karanke Chan*.

The folk of that Contree begynnen alle hire thinges in the newe Mone: and thei

[c] *Quia non nutriunt eos.* L. [d] Nature.

worſchipen

worſchipen moche the Mone and the Sonne, and often tyme knelen azenſt hem. And alle the folk of the Contree ryden comounly with ouren Spores: but thei beren alle weys a lytille Whippe in hire Hondes, for to chacen with hire Hors. And thei han gret Conſcience, and holden it for a gret Synne, to caſten a Knyf in the Fuyr, and for to drawe Fleſſche out of a Pot with a Knyf, and for to ſmyte an Hors with the handille of a Whippe, or to ſmyte an Hors with a Brydille, or to breke o Bon with another, or for to caſte Mylk or ony Lykour, that men may drynke, upon the Erthe, or for to take and ſle lytil Children. And the moſte Synne, that ony man may do, is to piſſen in hire Houſes, that thei dwellen in. And who ſo that may be founden with that Synne, ſykerly thei ſlen hym. And of everyche of theiſe Synnes, it behovethe hem to ben ſchryven of hire Preſtes, and to paye gret Sōme of Silver for hire Penance. And it behovethe alſo, that the place, that men han piſſed in, be halewed azen; and and elles dar no man entren there inne. And whan thei han payed hire Penance, men maken hem paſſen thorghe a Fuyr or thorghe 2, for to clenſen hem of hire Synnes. And alſo whan ony Meſſangere comethe and bryngethe

Lettres

Lettres or ony preſent to the Emperour, it behovethe him, that he with the thing that he bryngethe, paſſe thorghe 2 brennynge Fuyres, for to purgen hem, that he brynge no Poyſoun ne Venym, ne no wykked thing, that myght be grevance to the Lord. And alſo, zif ony man or wōman be taken in Avowtery or Fornycacyoun, anon thei ſleen him. Men of that Contree ben alle gode Archeres, and ſchooten righte welle, bothe men and women, als wel on Hors bak, prykynge, as on Fote, rennynge. And the Wōmen maken alle thinges and alle maner Myſteres and Craftes; as of Clothes, Botes and other thinges; and thei dryven Cartes, Plowes and Waynes and Chariottes: and thei maken Houſes and alle maner Myſteres, out taken Bowes and Arwes and Armures, that men maken. And alle the Wōmen weren Breech, as wel as men. Alle the folk of that Contree ben fulle obeyſſant to hire Sovereynes; ne thei fighten not ne chiden not, on with another. And there ben nouther Thefes ne Robboures in that Contree; and every man worſchipethe other: but no man there dothe no reverence to no Straungeres, but zif thei ben grete Princes. And thei eten Houndes, Lyounes, Lyberdes, Mares and Foles, Aſſes, Rattes and

and Mees, and alle maner of Beſtes, grete and ſmale; ſaf only Swyn, and Beſtes that weren defended by the olde Lawe. And thei eten alle the Beſtes, with outen and with inne, with outen caſtynge awey of ony thing, ſaf only the filthe. And thei eten but litille Bred, but zif it be in Courtes of grete Lordes. And thei have not, in many places, nouther Peſen ne Benes, ne non other Potages, but the Brothe of the Fleſſche. For littille ete thei ony thing, but Fleſſche and the Brothe. And whan thei han eten, thei wypen hire Hondes upon hire Skirtes: for thei uſe non Naperye, ne Towaylles, but zif it be before grete Lordes: but the comoun peple hathe none. And whan thei han eten, thei putten hire Diſſches unwaſſchen in to the Pot or Cawdroun, with remenant of the Fleſſche and of the Brothe, til thei wole eten azen. And the ryche men drynken Mylk of Mares or of Camaylles or of Aſſes or of other Beſtes. And thei wil ben lightly dronken of Mylk, or of another Drynk, that is made of Hony and of Watre ſoden to gidre. For in that Contree is nouther Wyn ne Ale. Thei lyven ſulle wrecched liche; and thei eten but ones in the day, and that but lytille, nouther in Courtes ne in other places. And in ſoothe, o man allone in

in this Contree wil ete more in a day, than on of hem wil ete in 3 dayes. And zif ony ſtraunge Meſſagre come there to a Lord, men maken him to ete but ones a day, and that fulle litille.

And whan thei werren, thei werren fulle wiſely, and alle weys don here beſynes, to deſtroyen hire enemyes. Every man there berethe 2 Bowes or 3, and of Arwes gret plentee, and a gret Ax. And the Gentyles han ſchorte Speres and large, and fulle trenchant on that o ſyde: and thei han Plates and Helmes, made of [e] Quyrboylle; and hire Hors covertoures of the ſame. And who ſo fleethe fro the Bataylle, thei ſle him. And whan thei holden ony Sege abouten Caſtelle or Toun, that is walled and defenſable, thei behoten to hem that ben with inne, to don alle the profite and gode, that it is marveylle to here: and thei graunten alſo to hem that ben with inne, alle that thei wille asken hem. And aſtre that thei ben zolden, anon thei ſleen hem alle, and kutten of hire Eres, and ſowcen hem in Vynegre, and there of thei maken gret ſervyſe for Lordes. Alle here luſt and alle here Ymaginacioun, is for to putten alle Londes undre hire ſubieccioun. And

[e] *Corio bullito*, L.

thei ſeyn, that thei knowen wel be hire prophecyes, that thei ſchulle ben overcomen by Archieres, and be ſtrengthe of hem: but they knowe not of what nacioun, ne of what Lawe thei ſchulle ben offe, that ſchulle overcomen hem. And therfore thei ſuffren, that folk of alle Lawes may peyſibely duellen amongeſ hem.

Alſo whan thei wille make hire Ydoles, or an Ymage of ony of hire Frendes, for to have remembrance of hym, thei maken alle weys the Ymage alle naked, with outen ony maner of Clothinge. For thei ſeyn, that in gode love ſcholde be no coverynge, that man ſcholde not love for the faire Clothinge, ne for the riche aray, but only for the body, ſuche as God hathe made it, and for the gode vertues that the body is endowed with of nature; not only for fair Clothinge, that is not of kyndely nature.

And zee ſchulle undirſtonde, that it is gret drede for to purſue the *Tartarines*; zif thei fleen in Bataylle. For in fleynge, thei ſchooten behynden hem, and fleen bothe men and Hors. And whan thei wil fighte, thei wille [f] ſchokken hem to gidre in a plomp; that zif there be 20000 men, men ſchalle not wenen, that there be ſcant 10000. And thei cone wel

[f] *Incedunt pariter*, L.

wynnen lond of Straungeres, but thei cone not kepen it. For thei han grettre luſt to lye in Tentes with outen, than for to lye in Caſtelle or in Townes. And thei preyſen no thing the wytt of other naciouns. And amonges hem, Oyle of Olyve is fulle dere: for thei holden it for fulle noble medicyne. And alle the *Tartarienes* han ſmale Eyen and litille of Berd, and not thikke hered, but [f] ſchiere. And thei ben falſe and traytoures: [g] and thei laſten noghte that thei behoten. Thei ben fulle harde folk, and moche peyne and wo mow ſuffren and diſeſe, more than ony other folk: for thei ben taughte therto in hire owne Contree, of Zouthe: and therfore thei ſpenden, as who ſeythe, right nought.

And whan ony man ſchalle dye, men ſetten a ſpere beſyde him: and whan he drawethe towardes the dethe, every man fleethe out of the Hous, tille he be ded; and aſtre that, thei buryen him in the Feldes. And whan the Emperour dyethe, men ſetten him in a Chayere in myddes the place of his Tent: and men ſetten a Table before him clene, covered with a clothe, and there upon Fleſche and dyverſe vyaundes, and a Cuppe fulle of Mares mylk.

[f] *Clare*, L.
[g] *Et nihil ſervant quod promittunt*, L.

And men putten a Mare besyde him, with hire Fole, and an Hors sadeled and brydeled; and thei leyn upon the Hors Gold and Silver gret quantytee: and thei putten abouten him gret plentee of Stree: and than men maken a gret pytt and a large; and with the Tent and alle theise other thinges, thei putten him in Erthe. And thei seyn, that whan he schalle come in to another World, he schalle not ben with outen an Hows, ne with owten Hors, ne with outen Gold and Sylver: and the Mare schalle zeven him mylk, and bryngen him forthe mo Hors, tille he be wel stored in the tother World. For thei trowen, that aftre hire Dethe, thei schulle be etynge and drynkynge in that other World, and solacynge hem with hire Wifes, as thei diden here. And aftre tyme, that the Emperour is thus entered, no man schalle be so hardy to speke of him before his Frendes. And zit natheles somtyme fallethe of manye, that thei maken hem to ben entered prevylly be nyghte, in wylde places, and putten azen the Grasse over the Pytt, for to growe: or elle men coveren the Pytt with Gravelle and Sond, that no man schalle perceyve where, ne knowe where the Pytt is, to that entent, that never aftre, none of his Frendes schulle han mynde ne remem-

remembrance of him. And thanne thei seyn, that he is ravisht in to another world, where he is a grettre Lord, than he was here. And thanne aftre the dethe of the Emperour, the 7 Lynages assemblen hem to gidere, and chesen his eldest Sone, or the nexte aftre him, of his Blood: and thus thei seye to him; Wee wolen and wee preyen and ordeynen, that zee ben oure Lord and oure Emperour. And thanne he answerethe, Zif zee wile, that I regne over zou, as Lord, do everyche of zou, that I schalle cōmanden him, outher to abyde or to go; and whom soever that I cōmaunde to ben slayn, that anon he be slayn. And thei answeren alle with o voys, What so evere zee cōmanden, it schalle be don. Thanne seythe the Emperour, Now undirstondethe wel, that my woord from hens forthe, is scharp and bytynge as a Swerd. After men fetten him upon a blak Stede, and so men bryngen him to a Cheyere fulle richely arrayed, and there thei crownen hym. And thanne alle the Cytees and gode Townes senden hym ryche presentes; so that at that iourneye, he schalle have more than 60 Chariottes charged with Gold and Sylver, with outen Jewelles of Gold and precyouse Stones, that Lordes zeven hym, that ben withouten estymacioun:

and with outen Hors and Clothes of Gold and of Camakaas and Tartarynes, that ben with outen nombre.

CAP. XXIV.

Of the Roialme of Thurse *and the Londes and Kyngdomes towardes the Septentrionale parties, in comynge down from the Lond of* Cathay.

THIS Lond of *Cathay* is in *Asye* the depe. And aftre, on this half, is *Asye* the more. The Kyngdom of *Cathay* marchethe toward the West, unto the Kyngdom of *Tharse*; the whiche was on of the Kinges, that cam to presente our Lord in *Bethelem*. And thei that ben of the Lynage of that Kyng, arn sõme Cristene. In *Tharse*, thei eten no Flesche, ne thei drynken no Wyn. And on this half, towardes the West, is the Kyngdom of *Turquesten*, that strecchethe him toward the West, to the Kyngdom of *Persie*; and toward the Septrentionalle, to the Kyngdom of *Chorasme*. In the contre of *Turquesten*, ben but fewe gode Cytees: but the beste Cytee

Cytee of that Lond highte *Octorar*. There ben grete Paſtures; but fewe Coornes; and therfore, for the moſt partie, thei ben alle Herdemen: and thei lyzn in Tentes, and thei drynken a maner Ale, made of Hony.

And aftre, on this half, is the Kyngdom of *Choraſme*, that is a gode lond and a plentevous, with outen Wyn. And it hathe a Deſert toward the Eſt, that laſtethe more than an 100 iourneyes. And the beſte Cytee of that Contree is clept *Choraſme*. And of that Cytee, berethe the Contree his name. The folk of that Contree ben hardy Werryoures. And on this half is the Kyngdom of *Comanye*, where of the *Comayns* that dwelleden in *Grece*, ſomtyme weren chaced out. This is on of the gretteſt Kyngdomes of the World: but it is not alle enhabyted. For at on of the parties, there is ſo gret cold, that no man may dwelle there: and in another partie, there is ſo gret hete, that no man may endure it. And alſo there ben ſo many Flyes, that no man may knowe on what ſyde he may turne him. In that Contree is but lytille Arberye, ne Trees that beren Frute, ne othere. Thei lyzn in Tentes. And thei brennen the dong of Beſtes, for defaute of Wode.

This Kyngdom descendeth on this half toward us, and toward *Pruysse*, and toward *Rossye*. And thorghe that Contree rennethe the Ryvere of *Ethille*, that is on of the grettest Ryveres of the World. And it fresethe so strongly alle Zeres, that many tymes men han foughten upon the Ise with grete hostes, bothe parties on fote, and hire Hors voyded for the tyme: and what on Hors and on Fote, mo than 200000 persones on every syde. And betweene that Ryvere and the grete See *Occean*, that thei clepen the See *Maure*, lyzn alle theise Roialmes. And toward the hede benethe in that Roialme, is the mount *Chotaz*, that is the hiest mount of the world: and it is betwene the See *Maure* and the See *Caspy*. There is fulle streyt and dangerous passage, for to go toward *Ynde*. And therfore Kyng *Alysandre* leet make there a strong Cytee, that men clepen *Alizandre*, for to kepe the Contree, that no man scholde passe with outen his leve. And now men clepen that Cytee, the Zate of Helle. And the princypalle Cytee of *Comenye* is clept *Sarak*, that is on of the 3 Weyes for to go in to *Ynde*: but be the Weye, ne may not passe no gret multytude of peple, but zif it be in Wyntre. And that passage men clepen the *Derbent*.

The

The tother weye is for to go fro the Cytee of *Turquesten*, be *Persie*: and be that Weye, ben manye iourneyes be Desert. And the thridde Weye is that comethe fro *Comanye*, and than to go be the grete See and be the Kyngdom of *Abchaz*.

And zee schulle undirstonde, that alle theise Kyngdomes and alle theise Londes abovesseyd, unto *Pruysse* and to *Rossye*, ben alle obeyssant to the grete *Chane* of *Cathay*; and many othere Contrees, that marchen to other Costes, Wherfore his powere and his Lordschipe is fulle gret, and fulle myghty.

CAP. XXV.

Of the Emperour of Persye, *and of the lond of derknesse and of other Kyngdomes, that belongen to the grete* Chane *of* Cathay, *and other Londes of his, unto the See of* Greece.

NOW sithe I have devysed zou the londes and the Kyngdoms toward the parties septentrionales, in comynge down from the

lond of *Cathay*, unto the londes of the Cristene, towardes *Pruysse* and *Rossye*; now schalle I devyse zou of other londes and Kyngdomes, comynge doun be other Costes, toward the right syde, unto the See of *Grece*, toward the lond of Cristene men: and therfore that, aftre *Ynde* and aftre *Cathay*, the Emperour of *Persie* is the gretteste Lord. Therfore I schalle telle zou of the Kyngdom of *Persie*. First, where he hathe 2 Kyngdomes; the firste Kyngdom begynnethe toward the Est, toward the Kyngdom of *Turquesten*, and it strecchethe toward the West, unto the Ryvere of *Phison*, that is on of the 4 Ryveres, that comen out of *Paradys*. And on another syde, it strecchethe toward the Septemtrion, unto the See of *Caspye*: and also toward the Southe, unto the Desert of *Ynde*. And this Contree is gode and pleyn and fulle of peple. And there ben manye gode Cytees. But the 2 principalle Cytees ben theise, *Boyturra*, and *Seornergant*, that sũ men clepen *Sormagant*. The tother Kyngdom of *Persie* strecchethe toward the Ryvere of *Phison*, and the Parties of the West, unto the Kyngdom of *Mede*: And fro the grete *Armenye*, and toward the Septemtrion, to the See of *Caspie*; and toward the Southe, to the lond of *Ynde*. That

is also a gode lond and a plentefous; and it hathe 3 grete principalle Cytees, *Messabor*, *Caphon* and *Sarmassane*.

And thanne aftre is *Armenye*, in the whiche weren wont to ben 4 Kyngdomes: that is a noble Cuntree, and fulle of Godes. And it begynnethe at *Persie*, and strecchethe toward the West in lengthe, unto *Turkye*. And in largenesse, it durethe to the Cytee of *Alizandre*, that now is clept the Zate of Helle, that I spak offe beforn, undre the Kyngdom of *Mede*. In this *Armenye* ben fulle manye gode Cytees: but *Tanrizo* is most of name.

Aftre this, is the Kyngdom of *Mede*, that is fulle long: but it is not fulle large, that begynnethe toward the Est, to the lond of *Persie*, and to *Inde* the lesse. And it strecchethe toward the West, toward the Kyngdom of *Caldee*, and toward the Septemtrion, descendynge toward the litille *Armenye*. In that Kyngdom of *Medee*, there ben many grete Hilles, and litille of pleyn Erthe. There duellen *Sarazines*, and another maner of folk, that men clepen *Cordynes*. The beste 2 Cytees of that Kyngdom, ben *Sarras* and *Karemen*.

Aftre that, is the Kyngdom of *George*, that begynnethe toward the Est, to the gret Mountayne,

Mountayne, that is clept *Abzor*; where that duellen many dyverse folk of dyverse Naciouns. And men clepen the Contree *Alamo*. This Kyngdom streccheth him towardes *Turkye*, and toward the grete See: and toward the South, it marchethe to the grete *Armenye*. And there ben 2 Kyngdomes in that Contree; that on is the Kyngdom of *Georgie*, and that other is the Kyngdom of *Abcaz*. And alle weys in that Contree ben 2 Kynges, and thei ben bothe Cristene: but the Kyng of *Georgie* is in subieccioun to the grete *Chane*. And the King of *Abcaz* hathe the more strong Contree: and he alle weyes vigerously defendethe his Contree, azenst alle tho that assaylen him; so that no man may make him in subieccioun to no man. In that Kyngdom of *Abcaz* is a gret Marvaylle. For a Provynce of the Contree, that hathe wel in circuyt 3 iorneyes, that men clepen Hanyson, is alle covered with Derknesse, with outen ony brightnesse or light; so that no man may see ne here, ne no man dar entren in to hem. And natheles, thei of the Contree seyn, that som tyme men heren voys of folk, and Hors nyzenge, and Cokkes crowynge. And men witen wel, that men dwellen there: but thei knowe not what men. And thei seyn, that the Derknesse befelle be

Myracle

Myracle of God. For a curſed Emperour of *Perſie*, that highte *Saures*, purſuede alle Criſtene men, to deſtroye hem, and to compelle hem to make Sacrifiſe to his Ydoles; and rood with grete Hoſt, in alle that ever he myghte, for to confounde the Criſtene men. And thanne in that Contree, dwelleden manye gode criſtene men, the whiche that laſten hire Godes, and wolde han fled in to *Grece:* and whan they weren in a playn, that highte *Megon*, anon this curſed Emperour mett with hem, with his Hooſt, for to have ſlayn hem, and hewen hem to peces. And anon the Criſtene men kneleden to the grounde, and made hire preyeres to God, to ſokoure hem. And anon a gret thikke Clowde cam, and covered the Emperour and alle his Hooſt: and ſo thei enduren in that manere, that thei ne mowe not gon out, on no ſyde; and ſo ſchulle thei ever more abyden in Derkneſſe, tille the day of Dome, be the Myracle of God. And thanne the Criſtene men wenten, where hem lykede beſt, at hire own pleſance, with outen lettynge of ony Creature; and hire enemyes encloſed and confounded in Derkneſſe, with outen ony ſtrok. Wherfore we may wel ſeye, with *David*, *A Domino factũ eſt iſtud; & eſt mirabile in oculis noſtris.* And that was a gret

a gret Myracle, that God made for hem. Wherfore methinkethe, that Cristene men scholden ben more devoute, to serven oure Lord God, than ony other men of ony other Secte. For with outen ony drede, ne were cursednesse and Synne of Cristene men, thei scholden be Lordes of alle the World. For the Banere of *Jesu Crist* is alle weys displayed, and redy on alle sydes, to the help of his trewe lovynge Servauntes: in so moche, that o gode Cristene man, in gode Beleeve, scholde overcomen and out chacen a 1000 cursed mysbeleevynge men; as *David* seythe in the *Psautere*, *Quoniã persequebatur unus mille, & duo fugarent decem milia.* Et, *Cadent a latere tuo mille, & decem milia a dextris tuis.* And how that it myghte ben, that on scholde chacen a 1000, *David* himself seythe, folewynge, *Quia manus Domini fecit hæc omnia.* And oure Lord himself seythe, be the Prophetes mouthe, *Si in viis meis ambulaveritis, super tribulantes vos missem manũ meã.* So that wee may seen apertely, that zif wee wil be gode men, non enemye ne may not endurea azenst us. Also zee schulle undirstonde, that out of that lond of Derknesse, gothe out a gret Ryvere, that schewethe wel, that there ben folk dwellynge, be many

many redy tokenes: but no man dar not entre in to it.

And wytethe well, that in the Kyngdoms of *Georgie*, of *Abchaz* and of the litille *Armenye*, ben gode Cristene men and devoute. For thei schryven hem and howsele hem evermore ones or twyes in the Woke. And there ben manye of hem, that howsele hem every day: and so do wee not on this half; alle be it that seynt *Poul* cōmandethe it, seyenge, *Omnibus diebus dominicis ad cōmunicandū hortor*. Thei kepen that Cōmandement: but wee ne kepen it not.

Also astre, on this half, is *Turkye*, that marchethe to the grete *Armenye*. And there ben many Provynces, as *Capadoche*, *Saure*, *Brique*, *Quesiton*, *Pytan* and *Gemethe*. And in everyche of theise ben many gode Cytees. This *Turkye* strecchethe unto the Cytee of *Sachala*, that sittethe upon the See of *Grece*; and so it marchethe to *Syrie*. *Syrie* is a gret Contree and a gode, as I have told zou before. And also it hathe, aboven toward *Ynde*, the Kyngdom of *Caldee*, that strecchethe fro the Mountaynes of *Calde*, toward the Est, unto the Cytee of *Nynyvee*, that sittethe upon the Ryvere of *Tygre*: and in largenesse, it begynnethe toward the Northe, to the Cytee

tee of *Maraga*; and it ſtrecchethe toward the Southe, unto the See *Occean*. In *Caldee* is a pleyn Contree, and fewe Hilles and fewe Ryveres.

Aftre is the Kyngdom of *Meſopotayme*, that begynnethe toward the Eſt, to the Flom of *Tygre*, unto a Cytee that is clept *Moſelle*: and it ſtrecchethe toward the Weſt, to the Flom of *Eufrate*, unto a Cytee that is clept *Roianz*: and in lengthe it gothe to the mount of *Armenye*, unto the Deſert of *Inde* the leſſe. This is a gode Contree and a pleyn: but it hathe fewe Ryveres. It hathe but 2 Mountaynes in that Contree: of the whiche, on highte *Symar*, and that other *Lyſon*. And this Lond marchethe to the Kyngdom of *Caldee*.

Zit there is, toward the parties meridionales, many Contrees and many Regyouns; as the lond of *Ethiope*, that marchethe, toward the Eſt, to the grete Deſertes; toward the Weſt, to the Kyngdom of *Nubye*; toward the Southe, to the Kyngdom of *Moretane*; and toward the North, to the rede See. Aftre is *Moretane*, that durethe fro the Mountaynes of *Ethiope*, unto *Lybie* the hize. And that Contree lyzth a long fro the See *Occean*, toward the Southe; and toward the Northe, it marchethe

ethe to *Nubye*, and to the highe *Lybye*. (Theise men of *Nubye* ben Cristene.) And it marchethe fro the londes abovesteyd to the Desertes of *Egypt*. And that is the *Egypt*, that I have spoken of before. And aftre is *Libye* the hye, and *Lybye* the lowe, that descendethe down lowe, toward the grete See of *Spayne*. In the whiche Contree ben many Kyngdomes and many dyverse folk. Now I have devysed zou many Contrees, on this half the Kyngdom of *Cathay*: of the whiche, many ben obeyssant to the grete *Chane*.

Cap. XXVI.

Of the Contrees and Yles, that ben bezonde the Lond of Cathay; *and of the Frutes there; and of* 22 *Kynges enclosed within the Mountaynes.*

NOW schalle I seye zou sewyngly of Contrees and Yles, that ben bezonde the Contrees that I have spoken of. Wherfore I seye zou, in passynge be the Lond of *Cathaye*, toward the highe *Ynde*, and toward *Bacharye*, men passen be a Kyngdom, that men

men clepen *Caldilhe*; that is a fulle fair Contree. And there growethe a maner of Fruyt, as thoughe it weren Gowrdes: and whan thei ben rype, men kutten hem a to, and men fynden with inne a lytylle Best, in Flesche, in Bon and Blode, as though it were a lytylle Lomb, with outen Wolle. And men eten bothe the Frut and the Best: and that is a gret Marveylle. Of that Frute I have eten; alle thoughe it were wondirfulle: but that I knowe wel, that God is marveyllous in his Werkes. And natheles I tolde hem, of als gret a Marveylle to hem, that is amonges us: and that was of the Bernakes. For I tolde hem, that in oure Contree weren Trees, that beren a Fruyt, that becomen Briddes fleeynge: and tho that fellen in the Water, lyven; and thei that fallen on the Erthe, dyen anon: and thei ben right gode to Mannes mete. And here of had thei als gret marvaylle, that sūme of hem trowed, it were an impossible thing to be. In that Contree ben longe Apples, of gode savour; where of ben mo than an 100 in a Clustre, and als manye in another: and thei han grete longe Leves and large, of 2 Fote long or more. And in that Contree, and in other Contrees there abouten, growen many Trees, that beren Clowe Gylofres and Notemuges, and grete
Notes

Notes of *Ynde* and of *Canelle* and of many other Spices. And there ben Vynes, that beren ſo grete Grapes, that a ſtrong man ſcholde have y now to done, for to bere o cluſtre with alle the Grapes. In that ſame regioun ben the Mountaynes of *Caſpye*, that men clepen *Uber* in the Contree. Betwene tho Mountaynes, the *Jewes* of 10 Lynages ben encloſed, that men clepen *Gothe* and *Magothe:* and thei mowe not gon out on no ſyde. There weren encloſed 22 Kynges with hire peple, that duelleden betwene the Mountaynes of *Sythye*. There Kyng *Aliſandre* chacede hem betwene tho Mountaynes; and there he thoughte for to encloſe hem thorghe werk of his men. But whan he ſaughe, that he myghte not don it, ne bryng it to an ende, he preyed to God of Nature, that he wolde parforme that that he had begonne. And alle were it ſo, that he was a *Payneme* and not worthi to ben herd, zit God of his grace cloſed the Mountaynes to gydre: ſo that thei dwellen there, alle faſte y lokked and encloſed with highe Mountaynes alle aboute, ſaf only on o ſyde; and on that ſyde, is the See of *Caſpye*. Now may ſum men asken, Sithe that the See is on that o ſyde, wherfore go thei not out on the See ſyde, for to go where that hem lykethe? But

to this questioun, I schal answere, That See of *Caspye* gothe out be Londe, undre the Mountaynes, and rennethe be the Desert at o syde of the Contree; and aftre it strecchethe unto the endes of *Persie*. And alle thoughe it be clept a See, it is no See, ne it touchethe to non other See: but it is a Lake, the grettest of the World. And thoughe thei wolden putten hem in to that See, thei ne wysten never, where that thei scholde aryven. And also thei conen no Langage, but only hire owne, that no man knowethe but thei: and therfore mowe thei not gon out. And also zee schulle undirstonde, that the *Jewes* han no propre Lond of hire owne for to dwellen inne, in alle the World, but only that Lond betwene the Mountaynes. And zit thei zelden Tribute for that Lond to the Queen of *Amazoine*, the whiche makethe hem to ben kept in cloos fulle diligently, that thei schalle not gon out on no syde, but be the Cost of hire Lond. For hire Lond marchethe to tho Mountaynes. And often it hathe befallen, that sume of the *Jewes* han gon up the Mountaynes, and avaled down to the Valeyes: but gret nombre of folk ne may not do so. For the Mountaynes ben so hye and so streghte up, that thei moste abyde there,

maugre

maugre hire Myghte. For thei mowe not gon out, but be a littille issue, that was made be strengthe of men; and it lastethe wel a 4 grete Myle. And astre, is there zit a Lond allo Desert, where men may fynde no Watre, ne for dyggynge, ne for non other thing. Wherfore men may not dwellen in that place: so is it fulle of Dragounes, of Serpentes and of other venymous Bestes, that no man dar not passe, but zif it be be strong Wyntre. And that streyt passage, men clepen in that Contree, *Clyron*. And that is the passage, that the Queen of *Amazoine* makethe to ben kept. And thoghe it happene, sum of hem, be Fortune, to gon out; thei conen no maner of Langage but *Ebrow:* so that thei can not speke to the peple. And zit natheles, men seyn, thei schalle gon out in the tyme of Antecrist, and that thei schulle maken gret slaughtre of Cristene men. And therfore alle the *Jewes*, that dwellen in alle Londes, lernen alle weys to speken *Ebrew*, in hope that whan the other *Jewes* schulle gon out, that thei may undirstonden hire Speche, and to leden hem in to *Cristendom*, for to destroye the Cristene peple. For the *Jewes* seyn, that they knowen wel, be hire Prophecyes, that thei of *Caspye* schulle gon out and spreden

thorghe out alle the World; and that the Criſtene men ſchulle ben undre hire Subieccioun, als longe as thei han ben in ſubieccioun of hem. And zif that zee wil wyte, how that thei ſchulle ſynden hire Weye, aftre that I have herd ſeye, I ſchalle telle zou. In the time of Antecriſt, a Fox ſchalle make there his trayne, and mynen an hole, where Kyng *Aliſandre* leet make the Zates: and ſo longe he ſchalle mynen and perce the Erthe, til that he ſchalle paſſe thorghe, towardes that folk. And whan thei ſeen the Fox, thei ſchulle have gret marveylle of him, be cauſe that thei ſaughe never ſuche a Beſt. For of alle othere Beſtes, thei han encloſed amonges hem, ſaf only the Fox. And thanne thei ſchullen chacen him and purſuen him ſo ſtreyte, tille that he come to the ſame place, that he cam fro. And thanne thei ſchullen dyggen and mynen ſo ſtrongly, tille that thei ſynden the Zates, that Kyng *Aliſandre* leet make of grete Stones and paſſynge huge, wel ſymented and made ſtronge for the mayſtrie. And tho Zates thei ſchulle breken, and ſo gon out, be ſyndynge of that iſſue.

Fro that Lond, gon men toward the Lond of *Bacharie*, where ben fulle yvele folk and fulle cruelle. In that Lond ben Trees, that beren

beren Wolle, as thoghe it were of Scheep; where of men maken Clothes, and alle thing that may ben made of Wolle. In that Contree ben many Ipotaynes, that dwellen somtyme in the Watre, and somtyme on the Lond: and thei ben half Man and half Hors, as I have seyd before: and thei eten men, whan thei may take hem. And there ben Ryveres of Watres, that ben fulle byttere, three sythes more than is the Watir of the See. In that Contree ben many Griffounes, more plentee than in ony other Contree. Sum men seyn, that thei han the Body upward, as an Egle, and benethe as a Lyoun: and treuly thei seyn sothe, that thei ben of that schapp. But o Griffoun hathe the body more gret and is more strong thanne 8 Lyouns, of suche Lyouns as ben o this half; and more gret and strongere, than an 100 Egles, suche as we han amonges us. For o Griffoun there wil bere, fleynge to his Nest, a gret Hors, or 2 Oxen zoked to gidere, as thei gon at the Plowghe. For he hathe his [a] Talouns so longe

[a] One 4 Foot long, in the Cotton Library, has a Silver Hoop about the end, whereon is engraven, *Griphi Unguis, Divo Cuthberto Dunelmensi sacer.* Another about an Ell long, is mentioned by Dr. *Grew*, in his History of the Rarities of the Royal Society, *pag.* 26: tho' the Doctor there supposes it rather the Horn of a Rock-Buck or of the *Ibex mas.*

and ſo large and grete, upon his Feet, as thoughe thei weren Hornes of grete Oxen or of Bugles or of Kyzn; ſo that men maken Cuppes of hem, to drynken of: and of hire Ribbes and of the Pennes of hire Wenges, men maken Bowes fulle ſtronge, to ſchote with Arwes and Quarelle. From thens gon men, be many iourneyes, thorghe the Lond of *Preſtre John*, the grete Emperour of *Inde*. And men clepen his Roialme, the Yle of *Pentexoire*.

CAP. XXVII.

Of the Ryalle eſtate of Preſtre John; *and of a riche man, that made a marveyllous Caſtelle, and cleped it* Paradys; *and of his Sotyltee.*

THIS Emperour *Preſtre John* holt fulle gret Lond, and hathe many fulle noble Cytees and gode Townes in his Royalme, and many grete dyverſe Yles and large. For alle the Contree of *Inde* is devyſed in Yles, for the grete Flodes, that comen from *Paradys*, that departen alle the Lond in many parties. And alſo in the See, he hathe fulle manye

manye Yles. And the beste Cytee in the Yle of *Pentexoire* is *Nyse*, that is a fulle Ryalle Cytee and a noble, and fulle riche. This *Prestre John* hathe undre him many Kynges and many Yles and many dyverse folk of dyverse condiciouns. And this Lond is fulle gode and ryche; but not so riche as is the Lond of the grete *Chane*. For the Marchauntes come not thidre so comounly, for to bye Marchandises, as thei don in the Lond of the gret *Chane*: for it is to fer to travaylle to. And on that other partie, in the Yle of *Cathay*, men fynden alle maner thing, that is nede to man; Clothes of Gold, of Silk, and Spycerie. And therfore, alle be it that men han grettre chep in the Yle of *Prestre John*, natheles men dreden the longe wey and the grete periles in the See, in tho parties. For in many places of the See ben grete Roches of Stones of the Adamant, that of his propre nature drawethe Iren to him. And therfore there passen no Schippes, that han outher Bondes or Nayles of Iren with in hem: and zif there do, anon the Roches of the Adamantes drawen hem to hem, that never thei may go thens. I my self have seen o Ferrom in that See, as thoughe it hadde ben a gret Yle fulle of Trees and Buscaylle, fulle

of Thornes and Breres, gret plentee. And the Schipmen tolde us, that alle that was of Schippes, that weren drawen thidre be the Adamauntes, for the Iren that was in hem. And of the roteneſſe and other thing that was with in the Schippes, grewen ſuche Buſcaylle and Thornes and Breres and grene Graſſe and ſuche maner of thing; and of the Maſtes and the Seylle Zerdes: it ſemed a grete Wode or a Grove. And ſuche Roches ben in many places there abouten. And therfore dur not the Marchauntes paſſen there, but zif thei knowen wel the paſſages, or elle that thei han gode Lodes men. And alſo thei dreden the longe weye: and therfore thei gon to *Cathay*; for it is more nyghe: and zit is not ſo nyghe, but that men moſte ben travayllynge be See and Lond, 11 Monethes or 12, from *Gene* or from *Venyſe*; or he come to *Cathay*. And zit is the Lond of *Preſtre John* more ferr, be many dredfulle iourneyes. And the Marchauntes paſſen be the Kyngdom of *Perſie*, and gon to a Cytee that is clept *Hermes*: for *Hermes* the Philoſophre founded it. And aftre that, thei paſſen an Arm of the See, and thanne thei gon to another Cytee that is clept [a] *Golbache*: and there thei fynden Marchandiſes, and of

[a] *Gobathe*, L.

Popen-

Popengayes, as gret plentee as men fynden here of Gees. And zif thei will paſſen ferthere, thei may gon ſykerly i now. In that Contree is but lytylle Whete or Berley: and therfore thei eten Ryzs and Hony and Mylk and Cheſe and Frute.

This Emperour *Preſtre John* takethe alle weys to his Wif, the Doughtre of the grete *Chane:* and the gret *Chane* alſo in the ſame wiſe, the Doughtre of *Preſtre John.* For theiſe 2 ben the gretteſt Lordes undir the Firmament.

In the Lond of *Preſtre John,* ben many dyverſe thinges and many precious Stones, ſo grete and ſo large, that men maken of hem Veſſelle; as Plateres, Diſſches and Cuppes. And many other marveylles ben there; that it were to combrous and to long to putten it in ſcripture of Bokes.

But of the princypalle Yles and of his Eſtate and of his Lawe, I ſchalle telle zou ſom partye. This Emperour *Preſtre John* is Criſtene; and a gret partie of his Contree alſo: but zit thei have not alle the Articles of oure Feythe, as wee have. Thei beleven wel in the Fadre, in the Sone and in the Holy Goſt: and thei ben fulle devoute, and righte trewe on to another. And thei ſette not be no Barettes,

nettes, ne by Cawteles, ne of no Disceytes. And he hathe undre him 72 Provynces; and in every Provynce is a Kyng. And theise Kynges han Kynges undre hem; and alle ben tributaries to *Prestre John*. And he hathe in his Lordschipes many grete marveyles. For in his Contree, is the See that men clepen the Gravely See, that is alle Gravelle and Sond, with outen ony drope of Watre: and it ebbethe and flowethe in grete Wawes, as other Sees don: and it is never stille ne in pes, in no maner cesoun. And no man may passe that See be Navye, ne be no maner of craft: and therfore may no man knowe, what Lond is bezond that See. And alle be it that it have no Watre, zit men synden there in and on the Bankes, fulle gode Fissche of other maner of kynde and schappe, thanne men synden in ony other See; and thei ben of right goode tast, and delycious to mannes mete.

And a 3 iourneys long fro that See, ben gret Mountaynes; out of the whiche gothe out a gret Flood, that comethe out of *Paradys*: and it is fulle of precious Stones, with outen ony drope of Water: and it rennethe thorghe the Desert, on that o syde; so that it makethe the See gravely: and it berethe in to that See, and there it endethe. And that

that Flōme rennethe alſo, 3 dayes in the Woke, and bryngethe with him grete Stones, and the Roches alſo therewith, and that gret plentee. And anon as thei ben entred in to the gravely See, thei ben ſeyn no more; but loſt for evere more. And in tho 3 dayes, that that Ryvere rennethe, no man dar entren in to it: but in the other dayes, men dar entren wel y now. Alſo bezonde that Flōme, more upward to the Deſertes, is a gret Pleyn alle gravelly betwene the Mountaynes: and in that Playn, every day at the Sonne riſynge, begynnen to growe ſmale Trees; and thei growen til mydday, berynge Frute: but no man dar taken of that Frute; for it is a thing of Fayrye. And aſtre mydday, thei diſcrecen and entren azen in to the Erthe; ſo that at the goynge doun of the Sonne, thei apperen no more: and ſo thei don every day; and that is a gret marvaylle.

In that Deſert ben many wylde men, that ben hidouſe to loken on: for thei ben [b] horned; and thei ſpeken nought but thei gronten, as Pygges. And there is alſo gret plentee of wylde Houndes. And there ben manye Popegayes, that thei clepen Pſitakes in hire Langage: and thei ſpeken of hire propre nature, and ſalven men that gon thorghe the Deſertes,

[b] The *Latin* Verſion does not make them *horned*.

and

and ſpeken to hem als appertely, as thoughe it were a man. And thei that ſpeken wel, han a large Tonge, and han 5 Toos upon a Fote. And there ben alſo of other manere, that han but 3 Toos upon a Fote; and thei ſpeken not, or but litille: for thei cone not but cryen.

This Emperour *Preſtre John*, whan he gothe in to Battayle, azenſt ony other Lord, he hathe no Baneres born before him: but he hathe 3 Croſſes of Gold, fyn, grete and hye, fulle of precious Stones: and every of the Croſſes ben ſett in a Chariot, fulle richely arrayed. And for to kepen every Cros, ben ordeyned 10000 men of Armes, and mo than 100000 men on Fote, in maner as men wolde kepe a Stondard in oure Contrees, whan that wee ben in Lond of Werre. And this nombre of folk is with outen the pryncipalle Hooſt, and with outen Wenges ordeynd for the Bataylle. And whan he hathe no Werre, but ridethe with a pryvy Meynee, thanne he hathe bore before him but o Croſs of Tree, with outen peynture, and with outen Gold or Silver or precious Stones; in remembrance, that *Jeſu Criſt* ſuffred Dethe upon a Cros of Tree. And he hathe born before him alſo a Plater of Gold fulle of Erthe, in tokene that

his Nobleſſe and his Myghte and his Fleſſche ſchalle turnen to Erthe. And he hathe born before him alſo a Veſſelle of Silver, fulle of noble Jewelles of Gold fulle riche, and of precious Stones, in tokene of his Lordſchipe and of his Nobleſſe and of his Myght. He duellethe comounly in the Cytee of *Suſe*; and there is his principalle Palays, that is ſo riche and ſo noble, that no man wil trowe it by eſtymacioun, but he had ſeen it. And aboven the chief Tour of the Palays, ben 2 rounde Pomeles of Gold; and in everyche of hem ben 2 Carboncles grete and large, that ſchynen fulle brighte upon the nyght. And the principalle Zates of his Palays ben of precious Ston, that men clepen Sardoyne: and the Bordure and the Barres ben of Ivorye: and the Wyndowes of the Halles and Chambres ben of Criſtalle: and the Tables, where on men eten, sōme ben of Emeraudes, sūme of Amatyſt and sōme of Gold, fulle of precious Stones; and the Pileres, that beren up the Tables, ben of the ſame precious Stones. And the Degrees to gon up to his Throne, where he ſittethe at the Mete, on is of Oniche, another is of Criſtalle, and another of Jaſpre grene, another of Amatyſt, another of Sardyne, another of Corneline, and the ſevene

vene that he fetteth on his Feet, is of Crisolyte. And alle theise Degrees ben bordered with fyn Gold, with the rother precious Stones, fett with grete Perles oryent. And the fydes of the Sege of his Throne ben of Emerandes, and bordured with Gold fulle nobely, and dubbed with other precious Stones and grete Perles. And alle the Pileres in his Chambre, ben of fyne Gold with precious Stones, and with many Carboncles, that zeven gret lyght upon the nyght to alle peple. And alle be it that the Charboncle zeve lyght right y now, natheles at alle tymes brennethe a Vesselle of Cristalle fulle of Bawme, for to zeven gode smelle and odour to the Emperour, and to voyden awey alle wykkede Eyres and corrupciouns. And the forme of his Bedd is of fyne Saphires bended with Gold, for to make him slepen wel, and to refreynen him from Lecherye. For he wille not lyze with his Wyfes, but 4 sithes in the Zeer, afire the 4 Cesouns: and that is only for to engendre Children. He hathe also a fulle fayr Palays and a noble, at the Cytee of *Nyse*, where that he dwellethe, whan him best lykethe: but the Ayr is not so attempree, as it is at the Cytee of *Suse*. And zee schulle undirstonde, that in alle his Contree, ne in the Countrees there

there alle aboute, men eten noghte but ones in the day, as men don in the Court of the grete *Chane*. And so thei eten every day in his Court, mo than 30000 persones, with outen goeres and comeres. But the 30000 persones of his Contree, ne of the Contree of the grete *Chane*, ne spenden noghte so moche Gode, as don 12000 of oure Contree. This Emperour *Prestre John* hathe evere more 7 Kynges with him, to serve him: and thei departen hire Service be certeyn Monethes. And with theise Kynges serven alle weys 72 Dukes and 360 Erles. And alle the dayes of the Zeer, there eten in his Houshold and in his Court, 12 Erchebysshoppes and 20 Bisshoppes. And the Patriark of seynt *Thomas* is there, as is the Pope here. And the Erchebisshoppes and the Bisshoppes and the Abbottes in that Contree, ben alle Kynges. And everyche of theise grete Lordes knowen wel y now the attendance of hire Servyce. The on is Mayster of his Houshold, another is his Chamberleyn, another servethe him of a Dyssche, another of the Cuppe, another is Styward, another is Mareschalle, another is Prynce of his Armes: and thus is he fulle nobely and ryally served. And his Lond durethe in verry brede 4 Monethes iorneyes, and in lengthe out

out of mesure: that is to seyn, alle the Yles undir Erthe, that wee supposen to ben undir us.

Besyde the Yle of *Pentexoire*, that is the Lond of *Prestre John*, is a gret Yle long and brode, that men clepen *Milsterak*; and it is in the Lordschipe of *Prestre John*. In that Yle is gret plentee of Godes. There was dwellynge somtyme a ryche man, and it is not longe sithen, and men clept him *Gatholonabes*; and he was fulle of Cauteles and of sotylle Disceytes: and he hadde a fulle fair Castelle, and a strong, in a Mountayne, so strong and so noble, that no man cowde devise a fairere ne a strengere. And he had let muren alle the Mountayne aboute with a strong Walle and a fair. And with inne tho Walles he had the fairest Gardyn, that ony man myghte beholde; and therein were Trees berynge alle maner of Frutes, that ony man cowde devyse: and there in were also alle maner vertuous Herbes of gode smelle, and alle other Herbes also, that beren faire Floures. And he had also in that Gardyn, many faire Welles; and beside tho Welles, he had lete make faire Halles and faire Chambres, depeynted alle with Gold and Azure. And there weren in that place many a dyverse

thinges

thinges and many dyverſe ſtories: and of Beſtes and of Bryddes, that ſongen fulle delectabely, and meveden be craft, that it ſemede that thei weren quyke. And he had alſo in his Gardyn alle maner of Foules and of Beſtes, that ony man myghte thenke on, for to have pley or deſport to beholde hem. And he had alſo in that place, the faireſte Damyſeles, that myghte ben founde undir the Age of 15 Zere, and the faireſte zonge ſtriplynges, that men myghte gete of that ſame age: and alle thei weren clothed in Clothes of Gold fully richely: and he ſeyde, that tho weren Aungeles. And he had alſo let make 3 Welles, faire and noble, and alle envyround with ſton of Jaſpre, of Criſtalle, dyapred with Gold, and ſett with precious Stones and grete orient Perles. And he had made a Conduyt undir Erthe, ſo that the 3 Welles, at his liſt, on ſcholde renne Milk, another Wyn, and another Hony. And that place he clept *Paradys*. And whan that ony gode Knyght, that was hardy and noble, cam to ſee this Rialtee, he wolde lede him into his *Paradys*, and ſchewen him theiſe wondirfulle thinges, to his deſport, and the marveyllous and delicious Song of dyverſe Briddes, and the faire Damyſeles, and the faire Welles of Mylk, Wyn

and hony, plentevous rennynge. And he wolde let make dyverſe Inſtrumentes of Muſick to ſownen in an highe Tour, ſo merily that it was joye for to here; and no man ſcholde ſee the craft thereof: And tho, he ſeyde, weren Aungeles of God, and that place was *Paradys*, that God had behighte to his Frendes, ſeyenge, *Dabo vobis Terram fluentem lacte & Melle.* And thanne wolde he maken hem to drynken of certeyn drynk, where of anon thei ſcholden be dronken. And thanne wolde hem thinken gretter delyt, than thei hadden before. And than wolde he ſeye to hem, that zif thei wolde dyen for him and for his love, that aftir hire Dethe, thei ſcholde come to his *Paradys*; and thei ſcholde ben of the age of the Damyſeles, and thei ſcholde pleyen with hem, and zit ben Maydenes. And aftir that, zit ſcholde he putten hem in a fayrere *Paradys*, where that thei ſchold ſee God of Nature viſibely, in his Mageſtee and in his Bliſſe. And than wolde he ſchewe hem his entent, and ſeye hem, that zif thei wolde go ſle ſuche a Lord or ſuche a man, that was his Enemye or contrarious to his liſt, that thei ſcholde not drede to don it, and for to be ſlayn therefore hemſelf: for aftir hire Dethe, he wolde putten hem into another *Paradys*, that was

was an 100 fold fairere than ony of the tothere: and there ſchode thei dwellen with the moſt faireſt Damyſelles that myghte be, and pley with hem ever more. And thus wenten many dyverſe luſty Bacheleres for to ſle grete Lords, in dyverſe Countrees, that weren his enemyes, and maden hem ſelf to ben ſlayn, in hope to have that *Paradys*. And thus often tyme, he was revenged of his enemyes, be his ſotylle diſceytes and falſe Cauteles. And whan the worthi men of the Contree hadden perceyved this ſotylle falſhod of this *Gatholonabes*, thei aſſembled hem with force, and aſſayleden his Caſtelle, and ſlowen him, and deſtroyden alle the fair places, and alle the nobletees of that *Paradys*. The place of the Welles and of the Walles and of many other thinges, ben zit apertly ſene: but the richeſſe is voyded clene. And it is not longe gon, ſithe that place was deſtroyed.

CAP. XXVIII.

Of the Develes Hede in the Valeye perilous; and of the Customs of folk in dyverse Yles, that ben abouten, in the Lordschipe of Prestre John.

BESYDE that Yle of *Mistorak*, upon the left syde, nyghe to the Ryvere of *Phison*, is a marveylous thing. There is a Vale betwene the Mountaynes, that durethe nyghe a 4 Myle: and summen clepen it the Vale enchaunted; some clepen it the Vale of Develes, and some clepen it the Vale perilous. In that Vale, heren men often tyme grete Tempestes and Thondres and grete Murmures and Noyses, alle dayes and nyghtes: and gret noyse, as it were sown of Tabours and of Nakeres and Trompes, as thoughe it were of a gret feste. This Vale is alle fulle of Develes, and hathe ben alle weys. And men seyn there, that it is on of the entrees of Helle. In that Vale is gret plentee of Gold and Sylver: wherefore many mys belevynge men, and

and manye Criſtene men alſo, gon in often tyme, for to have of the Threſoure, that there is: but fewe comen azen; and namely of the mys belevynge men, ne of the Criſtene men nouther: for thei ben anon ſtrangled of Develes. And in mydde place of that Vale, undir a Roche, is an Hed and the Viſage of a Devyl bodyliche, fulle horrible and dreadfulle to ſee, and it ſchewethe not but the Hed, to the Schuldres. But there is no man in the World ſo hardy, Criſtene man ne other, but that he wolde ben a drad for to beholde it; and that it wolde ſemen him to dye for drede; ſo is it hidouſe for to beholde. For he beholdethe every man ſo ſcharply, with dreadfulle Eyen, that ben evere more mevynge and ſparklynge, as Fuyr, and chaungethe and ſterethe ſo often in dyverſe manere, with ſo horrible Countenance, that no man dar not neighen towardes him. And fro him comethe out Smoke and Stynk and Fuyr, and ſo moche Abhomynacioun, that unethe no man may there endure. But the gode Criſtene men, that ben ſtable in the Feythe, entren welle withouten perile. For thei wil firſt ſchryven hem, and marken hem with the tokene of the Holy Cros; ſo that the Fendes ne han no Power over hem. But alle be it

that thei ben with outen perile, zit natheles ne ben thei not with outen drede, whan that thei ſeen the Develes viſibely and bodyly alle aboute hem, that maken fulle many dyverſe Aſſautes and Manaces in Eyr and in Erthe, and agaſten hem with ſtrokes of Thondre blaſtes and of Tempeſtes. And the moſte drede is, that God wole taken Vengeance thanne, of that men han mys don azen his Wille. And zee ſchulle undirſtonde, that whan my Fellows and I weren in that Vale, wee weren in gret thought, whether that wee durſten putten oure Bodyes in aventure, to gon in or non, in the protecciouu of God. And sōme of oure Fellowes accordeden to enter, and ſomme noght. So there weren with us 2 worthi men, Frere Menoures that, weren of *Lombardye*, that ſeyden, that zif ony man wolde entren, thei wolde gon in with us. And when thei hadden ſeyd ſo, upon the gracyous truſt of God and of hem, wee leet ſynge Maſſe, and made every man to ben ſchryven and houſeld: and thanne wee entreden 14 perſonnes; but at oure goynge out, wee weren but 9. And ſo wee wiſten nevere, whether that oure Fellowes weren loſt, or elle turned azen for drede: but wee ne ſaughe hem never after: and tho weren 2 men

men of *Grece* and 3 of *Spayne*. And oure other Fellows, that wolden not gon in with us, thei wenten by another Coſte, to ben before us, and ſo thei were. And thus wee paſſeden that perilouſe Vale, and founden thereinne Gold and Sylver and precious Stones and riche Jewelles gret plentee, both here and there, as us ſemed: but whether that it was, as us ſemede, I wot nere: for I touched none, becauſe that the Develes ben ſo ſubtyle to make a thing to ſeme otherwiſe than it is, for to diſceyve mankynde: and therfore I towched none; and alſo becauſe that I wolde not ben put out of my Devocioun: for I was more devout thanne, than evere I was before or after, and alle for the drede of Fendes, that I ſaughe in dyverſe Figures; and alſo for the gret multytude of dede Bodyes, that I ſaughe there liggynge be the Weye, be alle the Vale, as thoughe there had ben a Bataylle betwene 2 Kynges and the myghtyeſt of the Contree, and that the gretter partye had ben diſcomfyted and ſlayn. And I trowe, that unethe ſcholde ony Contree have ſo moche peple with in him, as lay ſlayn in that Vale, as us thoughte; the whiche was an hidouſe ſight to ſeen. And I merveylled moche, that there weren ſo manye, and the Bodyes all hole,

with outen rotynge. But I trowe, that Fendes made hem ſemen to ben ſo hole, with outen rotynge. But that myghte not ben to myn avys, that ſo manye ſcholde have entred ſo newely, ne ſo manye newely ſlayn, with outen ſtynkynge and rotynge. And manye of hem weren in habite of Criſtene men: but I trowe wel, that it weren of ſuche, that wenten in for covetyſe of the Threſoure, that was there, and hadden over moche febleneſſe in Feithe; ſo that hire Hertes ne myghte not enduren in the Beleve for drede. And therfore weren wee the more devout a gret del: and zit wee weren caſt doun and beten down many tymes to the hard Erthe, be Wyndes and Thondres and Tempeſtes: but evere more God of his grace halp us: and ſo wee paſſed that perilous Vale, with outen perile and with outen encombrance. Thanked be alle myghty Godd.

Aftre this, bezonde the Vale, is a gret Yle, where the ſolk ben grete Geauntes of 28 Fote longe or of 30 Fote longe: and thei han no Clothinge, but of Skynnes of Beſtes, that thei hangen upon hem: and thei eten no Breed, but alle raw Fleſche: and thei drynken Mylk of Beſtes; for thei han plentee of alle Beſtayl-

le.

le. And thei have none Houſes, to lyen inne. And thei eten more gladly mannes Fleſſche, thanne ony other Fleſche. In to that Yle dar no man gladly entren: and zif thei ſeen a Schipp and Men there inne, anon thei entren in to the See, for to take hem.

And men ſeyden us, that in an Yle bezonde that, weren Geantes of grettere Stature; sūme of 45 Fote, or 50 Fote long, and as ſome men ſeyn, sūme of 50 Cubytes long: but I ſaghe none of tho; for I hadde no luſt to go to tho parties, becauſe that no man comethe nouther in to that Yle ne in to the other, but zif he be devoured anon. And among tho Geauntes ben Scheep, als grete as Oxen here; and thei beren gret Wolle and roughe. Of the Scheep I have ſeyn many tymes. And men han ſeyn many tymes tho Geauntes taken men in the See out of hire Schippes, and broughte hem to lond, 2 in on hond and 2 in another, etynge hem goynge, alle rawe and alle quyk.

Another Yle is there toward the Northe, in the See Occean, where that ben fulle cruele and ful evele Wommen of Nature; and thei han precious Stones in hire Eyen: and thei ben of that kynde, that zif thei

beholden

* beholden ony man with wratthe, thei flen him anon with the beholdynge, as dothe the Basilisk.

Another Yle is there, fulle fair and gode and gret, and fulle of peple, where the custom is suche, that the firste nyght that thei ben maryed, thei maken another man to lye be hire Wifes, for to have hire Maydenhode: and therfore thei taken gret Huyre and gret Thank. And ther ben certeyn men in every Town, that serven of non other thing; and thei clepen hem *Cadeberiz*, that is to seyne, the Foles of Wanhope. For thei of the Contree holden it so gret a thing and so perilous, for to have the Maydenhode of a Woman, that hem semethe that thei that haven first the Maydenhode, puttethe him in aventure of his Lif. And zif the Husbonde fynde his Wif Mayden, that other next nyghte, after that sche scholde have ben leyn by of the man, that is assigned therefore, perauntes for Dronkenesse or for some other cause, the Husbonde schalle pleyne upon him, that he hathe not

* *Plin.* L. 7. C. 2. *In eadem Affrica familias quasdam effascinantium*, Isigonus & Nymphodorus *tradunt, quarum laudatione, intereant Probata, arescant Arbores, emoriantur Infantes. Esse ejusdem generis in Triballis & Illyriis adjicit* Isigonus, *qui visu quoque effascinent interimantque, quos diutius intueantur, iratis præcipue oculis.*

don

don his Deveer, in ſuche cruelle wiſe, as thoughe he wolde have him ſlayn therfore. But after the firſte nyght, that thei ben leyn by, thei kepen hem ſo ſtreytely, that thei ben not ſo hardy to ſpeke with no man. And I asked hem the cauſe, whi that thei helden ſuche cuſtom: and thei ſeyden me, that of old tyme, men hadden ben dede for deflourynge of Maydenes, that hadden Serpentes in hire Bodyes, that ſtongen men upon hire Zerdes, that thei dyeden anon: and therfore thei helden that cuſtom, to make other men, ordeyn'd therfore, to lye be hire Wyfes, for drede of Dethe, and to aſſaye the paſſage be another, rather than for to putte hem in that aventure.

Aftre that, is another Yle, where that Wōmen maken gret Sorwe, whan hire Children ben y born: and whan thei dyen, thei maken gret Feſte and gret Joye and Revelle, and thanne thei caſten hem in to a gret Fuyr brennynge. And tho that loven wel hire Husbondes, zif hire Husbondes ben dede, thei caſten hem alſo in the Fuyr, with hire Children and brennen hem. And thei ſeyn, that the Fuyr ſchalle clenſen hem of alle filthes and of alle Vices, and thei ſchulle gon pured and clene in to another World, to hire Husbondes, and

and thei schulle leden hire Children with hem. And the cause whi that they wepen, when hire Children ben born, is this, For whan thei comen in to this World, thei comen to labour, sorwe and hevynesse: And whi thei maken ioye and gladnesse at hire dyenge, is be cause that, as thei seyn, thanne thei gon to *Paradys*, where the Ryveres rennen Mylk and Hony, where that men seen hem in ioye and in habundance of Godes, with outen sorwe and labour. In that Yle men maken hire Kyng evere more be eleccioun: and they ne chese him nought for no Noblesse ne for no Riccheffe, but suche an on as is of gode maneres and of gode Condiciouns, and therewith alle rightfulle; and also that he be of gret Age, and that he have no Children. In that Yle men ben fulle righte-fulle, and thei don rightfulle Iuggementes in every cause, bothe of riche and pore, smale and grete, aftre the quantytee of the trespas that is mys don. And the Kyng may nought deme no man to Dethe, with outen assent of his Barouns and other wyse men of Conseille, and that alle the Court accorde therto. And zif the Kyng him self do ony Homycydie or ony Cryme, as to sle a man, or ony suche cas, he schalle dye therefore; but he schalle

not

not be ſlayn, as another man, but men ſchulle defende in peyne of Dethe, that no man be ſo hardy to make him Companye, ne to ſpeke with hym, ne that no man zeve him ne ſelle him ne ſerve him nouther of Mete ne Drynk: and ſo ſchalle he dye in myſchef. Thei ſpare no man that hath treſpaced, nouther for love ne for favour ne for riccheſſe ne for Nobleſſe, but that he ſchalle have aftre that he hathe don.

Bezonde that Yle, is another Yle, where is gret multytude of Folk; and thei wole not for nothing eten Fleſche of Hares, ne of Hennes, ne of Gees: and zit thei bryngen forthe y now, for to ſeen hem and to beholden hem only. But thei eten Fleſche of alle other Beſtes, and drynken Mylk. In that Contre, thei taken hire Doughtres and hire Suſtres to here Wyfes, and hire othere Kynneſwōmen. And zif there ben 10 or 12 men or mo dwellynge in an Hows, the Wif of everyche of hem ſchalle ben comoun to hem alle, that duellen in that Hows; ſo that every man may liggen with whom he wole of hem, on o nyght, and with another another nyght. And zif ſche have ony Child, ſche may zeve it to what man ſche liſt, that hathe companyed with hire; ſo that no man knoweth there, whether

whether the Child be his or anotheres. And zif ony man ſeye to hem, that thei noriſſchen other mennes Children, thei anſweren, that ſo don other men hires. In that Contre and be alle *Ynde*, ben gret plentee of Cokodrilles; that is a maner of a long Serpent, as I have ſeyd before. And in the nyght, thei dwellen in the Watir, and on the day, upon the Lond, in Roches and Caves. And thei ete no mete in alle the Wynter: but thei lyzn as in a Drem, as don the Serpentes. Theiſe Serpentes ſlen men, and thei eten hem wepynge: and whan thei eten, thei meven the over Jowe, and noughte the nether Jowe; and thei have no Tonge. In that Contree, and in many other bezonde that, and alſo in manye on this half, men putten in werke the Sede of Cotoun: and thei ſowen it every Zeer, and than growethe it in ſmale Trees, that beren Cotoun. And ſo don men every Zeer; ſo that there is plentee of Cotoun, at alle tymes. *Item*, in this Yle and in many other, there is a manner of Wode, hard and ſtrong: who ſo coverethe the Coles of that Wode undir the Aſſches there offe, the Coles wil duellen and abyden alle quyk, a Zere or more. And that Tre hathe many Leves, as the Gynypre hathe. And there ben alſo many Trees, that

of nature thei wole never brenne ne rote in no manere. And there ben Note Trees, that beren Notes, als grete as a Mannes Hed. There alſo ben many Beſtes, that ben clept Orafles. In *Arabye*, thei ben clept *Gerfauntz*; that is a Beſt pomelee or ſpotted; that is but a litylle more highe, than is a Stede: but he hathe the Necke a 20 Cubytes long: and his Croup and his Tayl is as of an Hert: and he may loken over a gret highe Hous. And there ben alſo in that Contree manye Camles, that is a lytille Beſt as a Goot, that is wylde, and he lyvethe be the Eyr, and etethe nought ne drynkethe nought at no tyme. And he chaungethe his colour often tyme: for men ſeen him often ſcithes, now in o colour and now in another colour: and he may chaunge him in to alle maner of coloures that him liſt, ſaf only in to red and white. There ben alſo in that Contree paſſynge grete Serpentes, sũme of 120 Fote long, and thei ben of dyverſe coloures, as rayed, rede, grene and zalowe, blewe and blake and alle ſpekelede. And there ben othere, that han Creſtes upon hire Hedes: and thei gon upon hire Feet upright: and thei ben wel a 4 Fadme gret or more: and thei duellen alle weye in Roches or in Mountaynes:

taynes: and thei han alle wey the Throte open, of whens thei droppen Venym alle weys. And there ben alſo wylde Swyn, of many coloures, als grete as ben Oxen in oure Contree, and thei ben alle ſpotted, as ben zonge Fownes. And there ben alſo Urchounes, als grete as wylde Swyn here. Wee clepen hem *Poriz de Spyne*. And there ben Lyouns alle whyte, gret and myghty. And there ben alſo of other Beſtes, als grete and more gretter than is [b] a *Deſtrere:* and men clepen hem *Loerancz:* and ſum men clepen hem *Odenthos:* and thei han a blak Hed and 3 longe Hornes trenchant in the Front, ſcharpe as a Sword; and the Body is ſclender. And he is a fulle felonous Beſt: and he chacethe and ſleethe the Olifaunt. There ben alſo manye other Beſtes, fulle wykked and cruelle, that ben not mocheles more than a Bere: and thei han the Hed lyche a Bore; and thei han 6 Feet: and on every Foote 2 large Clawes trenchant: And the Body is lyche a Bere, and the Tayl as a Lyoun. And there ben alſo Myſe, als grete as Houndes; and zalowe Myſe, als grete as Ravenes. And there ben Gees alle rede, thre ſithes more gret than oure here: and thei han the Hed, the Necke and

[b] *Equus dextrarius.*

the

the Breſt alle blak. And many other dyverſe Beſtes ben in tho Contrees, and elle where there abouten: and manye dyverſe Briddes alſo; of the whiche, it were to longe for to telle zou: and therefore I paſſe over at this tyme.

Cap. XXIX.

Of the Godeneſſe of the folk of the Yle of Bragman. *Of Kyng* Aliſandre: *and wherfore the Emperour of* Ynde *is clept* Preſtre John.

AND bezonde that Yle, is another Yle, gret and gode, and plentyfous, where that ben gode folk and trewe, and of gode lyvynge, aftre hire Beleve, and of gode Feythe. And alle be it that thei ben not criſtned, ne have no perfyt Lawe, zit natheles of kyndely Lawe, thei ben fulle of alle Vertue, and thei eſchewen alle Vices and alle Malices and alle Synnes. For thei ben not proude ne coveytous ne envyous ne wrathefulle ne glotouns ne leccherous; ne thei don to no man other wiſe than thei wolde that other men diden to

hem: and in this poynt, thei fullefillen the 10 Commandementes of God: and thei zive no charge of Aveer ne of Riccheſſe: and thei lye not, ne thei ſwere not, for non occaſioun; but thei ſeyn ſymply, ze and nay. For thei ſeyn, He that ſwerethe, will diſceyve his Neyghbore: and therfore alle that thei don, thei don it with outen Othe. And men clepen that Yle, the Yle of *Bragman:* and sōme men clepen it the Lond of Feythe. And thorgh that Lond, rennethe a gret Ryvere, that is clept *Thebe*. And in generalle, alle the men of tho Yles and of alle the Marches there abouten, ben more trewe than in ony othere Contrees there abouten, and more righte fulle than othere, in alle thinges. In that Yle is no Thief, ne Mordrere, ne comoun Woman, ne pore beggere, ne nevere was man ſlayn in that Contree. And thei ben ſo chaſt, and leden ſo gode lif, as tho thei weren religious men: and thei faſten alle dayes. And becauſe thei ben ſo trewe and ſo rightfulle and ſo fulle of alle gode condiciouns, thei weren nevere greved with Tempeſtes ne with Thondre ne with Leyt ne with Hayl ne with Peſtylence ne with Werre ne with Hungre ne with non other tribulaccioun, as wee ben many tymes amonges us, for oure Synnes. Wherfore it ſemethe

ſemethe wel, that God lovethe hem and is pleſed with hire Creance, for hire gode Dedes. Thei beleven wel in God, that made alle thinges; and him thei worſchipen. And thei preyſen non erthely Riccheſſe; and ſo thei ben alle right fulle. And thei lyven fulle ordynatly, and ſo ſobrely in Met and Drynk, that thei lyven right longe. And the moſt part of hem dyen with outen Sykneſſe, whan nature faylethe hem for elde. And it befelle in Kyng *Aliſandres* tyme, that he purpoſed him to conquere that Yle, and to maken hem to holden of him. And whan thei of the Contre herden it, thei ſenten Meſſangeres to him with Lettres, that ſeyden thus, What may ben y now to that man, to whom alle the World is inſuffiſant: thou ſchalt fynde no thing in us, that may cauſe the to warren azenſt us: for wee have no Riccheſſe, ne none wee coveyten: and alle the Godes of our Contree ben in comoun. Oure Mete, that we ſuſteyne with alle oure Bodyes, is oure Riccheſſe: and in ſtede of treſoure of Gold and Sylver, wee maken oure Treſoure of Accord and Pees, and for to love every man other. And for to apparaylle with oure Bodyes, wee uſen a ſely litylle Clout, for to wrappen in oure Careynes. Oure Wyfes ne ben not arrayed

for to make no man plesance, but only connable Array, for to eschewe Folye. Whan men peynen hem to arraye the Body, for to make it semen fayrere than God made it, thei don gret Synne. For man scholde not devise ne aske grettre Beautee, than God hath ordeyned man to ben at his Birthe. The Erthe mynystrethe to us 2 thinges; oure Liflode, that comethe of the Erthe that wee lyve by, and oure Sepulture aftre oure Dethe. Wee have ben in perpetuelle Pees tille now, that thou come to disherite us; and also wee have a Kyng, nought for to do Justice to every man; for he schalle fynde no forfete amonge us; but for to kepe noblesse, and for to schewe that wee ben obeyssant, wee have a Kyng. For Justice ne hathe not among us no place: for wee don no man other wise than wee desiren that men don to us; so that rightwisnesse ne Vengeance han nought to don amonges us; so that no thing thou may take fro us, but oure gode Pes, that alle weys hathe dured amonge us. And whan Kyng *Alisandre* had rad theise Lettres, he thoughte that he seholde do gret Synne, for to trouble hem: and thanne he sente hem Surteez, that thei scholde not ben aferd of him, and that thei scholde kepen hire gode maneres and hire gode

gode Pees, as thei hadden uſed before of cuſtom; and ſo he let hem allone.

Another Yle there is, that men clepen *Oxidrate*; and another Yle, that men clepen *Gynoſophe*, where there is alſo gode folk, and fulle of gode Feythe: and thei holden for the moſt partye, the gode condiciouns and cuſtoms and gode maneres, as men of the Contree above ſeyd: but thei gon alle naked. In to that Yle entred Kyng *Aliſandre*, to ſee the manere. And when he ſaughe hire gret Feythe and hire Trouthe, that was amonges hem, he ſeyde that he wolde not greven hem: and bad hem aske of him, what that they wolde have of hym, Riccheſſe or ony thing elles; and thei ſcholde have it with gode wille. And thei anſwerden, that he was riche y now, that hadde Mete and Drynke to ſuſteyne the Body with. For the Riccheſſe of this World, that is tranſitorie, is not worthe: but zif it were in his power to make hem inmortalle, there of wolde thei preyen him, and thanken him. And *Aliſandre* anſwerde hem, that it was not in his powere to don it; becauſe he was mortelle, as thei were. And thanne thei asked him, whi he was ſo proud and ſo fierce and ſo beſy, for to putten alle the World undre his ſubjeccioun, righte as thou

were a God; and haſt no terme of this lif, neither day ne hour; and wylneſt to have alle the World at thi commandement, that ſchalle leve, the with outen fayle, or thou leve it. And righte as it hathe ben to other men before the, righte ſo it ſchalle ben to othere aftre the: and from hens ſchal tow bere no thyng; but as thou were born naked, righte ſo alle naked ſchalle thi Body ben turned in to Erthe, that thou were made of. Wherfore thou ſcholdeſt thenke and impreſſe it in thi mynde, that nothing is inmortalle, but only God, that made alle thing. Be the whiche anſwere, *Aliſandre* was gretly aſtoneyed and abayſt; and alle confuſe departe frō hem. And alle be it that theyſe folk han not the Articles of oure Fythe, as wee han, natheles for hire gode Feythe naturelle, and for hire gode entent, I trowe fulle, that God lovethe hem, and that God take hire Servyſe to gree, right as he did of *Job*, that was a Paynem, and held him for his trewe Servaunt. And therfore alle be it that there ben many dyverſe Lawes in the World, zit I trowe, that God lovethe alweys hem that loven him, and ſerven him mekely in trouthe: and namely, hem that diſpyſen the veyn Glorie of this World; as this folk don, and as *Job* did alſo;

and

and therfore seyde oure Lorde, be the mouthe of *Ozee* the Prophete, *Ponam eis multiplices Leges meas.* And also in another place, *Qui totum Orbem subdit suis Legibus.* And also our Lord seythe in the Gospelle, *Alias Oves habeo, que non sunt ex hoc Ovili:* that is to seyne, that he hadde othere Servauntes, than tho that ben undre Cristene Lawe. And to that acordethe the Avisioun, that seynt *Petir* saughe at *Jaffe*, how the Aungel cam from Hevene, and broughte before him diverse Bestes, as Serpentes and other crepynge Bestes of the Erthe, and of other also gret plentee, and bad him take and ete. And Seynt *Petir* answerde; I ete never, quoth he, of unclene Bestes. And thanne seyde the Aungelle, *Non dicas inmunda, que Deus mundavit.* And that was in tokene, that no man scholde have in despite non erthely man, for here diverse Lawes: for wee knowe not whom God lovethe, ne whom God hatethe. And for that ensample, whan men seyn, *De profundis*, thei seyn it in comoun and in generalle, with the Cristene, *pro animabus omnium defunctorum, pro quibus sit orandum.* And therfore seye I of this folk, that ben so trewe and so feythefulle, that God lovethe hem. For he hathe amonges hem many of the Prophe-

tes, and alle weye hathe had. And in tho Yles, thei prophecyed the Incarnacioun of oure Lord Jesu Crist, how he scholde ben born of a Mayden; 3000 Zeer or more, or oure Lord was born of the Virgyne *Marie*. And thei beleeven wel in the Incarnacioun, and that fulle perfitely: but thei knowe not the manere, how he suffred his Passioun and Dethe for us.

And bezonde theise Yles, there is another Yle, that is clept *Pytan*. The folk of that Contree ne tyle not, ne laboure not the Erthe: for thei [a] eten no manere thing: and thei ben of gode colour, and of faire schap, astre hire gretnesse: but the smale ben as Dwerghes; but not so litylle, as ben the Pigmeyes. Theise men lyven be the smelle of wylde Apples: and whan thei gon ony fer weye, thei beren the Apples with hem. For zif thei hadde lost the savour of the Apples, thei scholde dyen anon. Thei ne ben not fulle resonable: but thei ben symple and bestyalle.

[a] *Plin.* L. 7. C. 2. *Ad extremos fines India, ab Oriente, circa fontem Gangis, Astomorum gentem sine ore, corpore toto hyrtam vestiri frondium lanugine, halitu tantum viventem & odore quem naribus trahant. Nullum illis Cibum nullumque Potum: tantum Radicum florumque varios odores & Sylvestrium Malorum, quæ secum portant longiore itinere ne, deſit Olfactus: graviore paulo odore haud difficulter exanimari.*

Astre

Aftre that, is another Yle, where the folk ben alle skynned roughe Heer, as a rough Beſt, ſaf only the Face and the Pawme of the Hond. Theiſe Folk gon als wel undir the Watir of the See, as thei don above the Lond, alle drye. And thei eten bothe Fleſſche and Fiſſche alle raughe. In this Yle is a gret Ryvere, that is wel a 2 Myle and an half of brede, that is clept [b] *Beumare*. And fro that Rivere a 15 journeys in lengthe, goynge be the Deſertes of the tother ſyde of the Ryvere, (whoſo myght gon it, for I was not there: but it was told us of hem of the Contree, that with inne tho Deſertes) weren the Trees of the Sonne, and of the Mone, that ſpaken to Kyng *Aliſandre*, and warned him of his Dethe. And men ſeyn, that the folk that kepen tho Trees, and eten of the Frute and of the Bawme that growethe there, lyven wel 400 Zeere or 500 Zeere, be vertue of the Frut and of the Bawme. For men ſeyn, that Bawme growethe there in gret plentee, and no where elles, ſaf only at *Babyloyne*, as I have told zou before. Wee wolde han gon toward the Trees fulle gladly, zif wee had myght: but I trowe, that 100000 men of Armes myghte not paſſen tho Deſertes ſafly,

[b] *Weman*. L.

for

for the gret multytude of wylde Beſtes, and of grete Dragouns, and of grete Serpentes, that there ben, that ſlen and devouren alle that comen aneyntes hem. In that Contre ben manye white Olifantes with outen nombre, and of Unycornes, and of Lyouns of many maneres, and many of ſuche Beſtes, that I have told before, and of many other hydouſe Beſtes with outen nombre.

Many othere Yles there ben in the Lond of *Preſtre John*, and many grete Merveyles, that weren to long to tellen alle, bothe of his Ricchesſe, and of his Nobleſſe, and of the gret plentee alſo of precious Stones, that he hathe. I trowe that zee knowe wel y now, and have herd ſeye, wherefore this Emperour is clept *Preſtre John*. But nathales for hem that knowen not, I ſchalle ſeye zou the cauſe. It was ſomtyme an Emperour there, that was a worthi and a fulle noble Prynce, that hadde Criſtene Knyghtes in his companye, as he hathe that is now. So it befelle, that he hadde gret liſt for to ſee the Service in the Chirche, among Criſtenmen. And than dured Criſtendom bezonde the See, alle *Turkye*, *Surrye*, *Tartarie*, *Jeruſalem*, *Paleſtyne*, *Arabye*, *Halappee*, and alle the Lond of *Egypte*. So it befelle, that this Emperour cam, with

with a Criſtene Knyght with him, into a Chirche in *Egypt*: and it was the *Saterday* in *Wyttſon woke*. And the Biſhop made ordres. And he beheld and liſtend the ſervyſe fulle tentyſly: And he askede the Criſtene Knyght, what men of Degree thei ſcholden ben, that the Prelate had before him. And the Knyght anſwerde and ſeyde, that thei ſcholde ben Preſtes. And than the Emperour ſeyde, that he wolde no longer ben clept Kyng ne Emperour, but Preeſt; and that he wolde have the name of the firſt Preeſt, that wente out of the Chirche: and his name was *John*. And ſo evere more ſithens, he is clept *Preſtre John*.

In his Lond ben manye Criſtene men of gode Feythe and of gode Lawe; and namely of hem of the ſame Contree; and han comounly hire Preſtes, that ſyngen the Meſſe, and maken the Sacrement of the Awtier of Bred, right as the *Grekes* don: but thei ſeyn not ſo many thinges at the Meſſe, as men don here. For thei ſeye not but only that, that the Apoſtles ſeyden, as oure Lord taughte hem: righte as ſeynt *Peter* and ſeynt *Thomas* and the other Apoſtles ſongen the Meſſe, ſeyenge the *Pater-noſter*, and the wordes of the Sacrement. But wee have many mo addici-

ouns,

ouns, that dyverſe Popes han made, that thei ne knowe not offe.

CAP. XXX.

Of the Hilles of Gold, that Piſſemyres kepen: and of the 4 Flodes, that comen from Paradys terreſtre.

TOWARD the Eſt partye of *Preſtre Johnes* Lond, is an Yle gode and gret, that men clepen *Taprobane*, that is fulle noble and fulle fructuous: and the Kyng thereof is fulle ryche, and is undre the obeyſſance of *Preſtre John*. And alle weys there thei make hire Kyng be Eleccyoun. In that Ile ben 2 Someres and 2 Wyntres; and men herveſten the Corn twyes a Zeer. And in alle the Ceſouns of the Zeer ben the Gardynes floriſht. There dwellen gode folk and reſonable, and manye Criſtene men amonges hem, that ben ſo riche, that thei wyte not what to done with hire Godes. Of olde tyme, whan men paſſed from the Lond of *Preſtre John* unto that Yle, men maden ordynance for to paſſe by Schippe, 23 dayes or more: but now men

men paſſen by Schippe in 7 dayes. And men may ſee the botme of the See in many places: for it is not fulle depe.

Beſyde that Yle, toward the Eſt, ben 2 other Yles: and men clepen that on *Orille*, and that other *Argyte*; of the whiche alle the Lond is Myne of Gold and Sylver. And tho Yles ben right where that the rede See departethe fro the See Occean. And in tho Yles men ſeen ther no Sterres ſo clerly as in other places: for there apperen no Sterres, but only o clere Sterre, that men clepen *Canapos*. And there is not the Mone ſeyn in alle the *Lunacioun*, ſaf only the ſeconde *quarteroun*. In the Yle alſo of this *Taprobane*, ben grete Hilles of Gold, that [c] Piſſemyres kepen fulle diligently. And thei fynen the pured Gold, and caſten away the unpured. And theiſe Piſſemyres ben grete as Houndes: ſo that no man dar come to tho Hilles: for the Piſſemyres wolde aſſaylen hem and devouren hem anon; ſo that no man may gete of that Gold, but be gret ſleighte. And therfore whan it is gret hete, the Piſſemyres reſten hem in the Erthe, from pryme of the

[c] *Plin.* L. 11. C. 31. *Indicæ Formicæ—Aurum ex cavernis egerunt terræ—Ipſis autem color Felium, magnitudo Ægypti Luporum.*

Day

Day in to Noon: and than the folk of the Contree taken Camayles, Dromedaries and Hors and other Bestes, and gon thidre, and chargen hem in alle haste that thei may. And aftre that thei fleen awey, in alle haste that the Bestes may go, or the Pissemyres comen out of the Erthe. And in other tymes, whan it is not so hote, and that the Pissemyres ne resten hem not in the Erthe, than thei geten Gold be this Sotyltee; Thei taken Mares, that han zonge Coltes or Foles, and leyn upon the Mares voyde Vesselles made therfore; and thei ben alle open abeven, and hangynge lowe to the Erthe: and thanne thei sende forth tho Mares, for to pasturen aboute tho Hilles, and with holden the Foles with hem at home. And whan the Pissemyres sen tho Vesselles, thei lepen in anon, and thei han this kynde, that thei lete no thing ben empty among hem, but anon thei fillen it, be it what maner of thing that it be: and so thei fillen tho Vesselles with Gold. And whan that the folk supposen, that the Vesselle ben fulle, thei putten forthe anon the zonge Foles, and maken hem to nyzen aftre hire Dames; and than anon the Mares retornen towardes hire Foles, with hire charges of Gold: and than men dischargen hem, and geten

geten Gold y now be this ſotyltee. For the Piſſemyres wole ſuffren Beſtes to gon and paſturen amonges hem; but no man in no wyſe.

And Bezonde the Lond and the Yles and the Deſertes of *Preſtre Johnes* Lordſchipe, in goynge ſtreyght toward the Eſt, men fynde nothing but Mountaynes and Roches ſulle grete: and there is the derke Regyoun, where no man may ſee, nouther be day ne be nyght, as thei of the Contree ſeyn. And that Deſert, and that place of Derkneſſe, duren fro this Coſt unto *Paradys terreſtre*; where that *Adam* oure foremeſt Fader, and *Eve* weren putt, that dwelleden there but lytylle while; and that is towards the Eſt, at the begynnynge of the Erthe. But that is not that Eſt, that wee clep oure Eſt, on this half, where the Sonne riſethe to us: for whenne the Sonne is Eſt in tho partyes, toward *Paradys terreſtre*, it is thanne mydnyght in oure prties o this half, for the rowndeneſſe of the Erthe, of the whiche I have towched to zou before. For oure Lord God made the Erthe alle round, in the mydde place of the Firmament. And there as Mountaynes and Hilles ben, and Valeyes, that is not but only of *Noes* Flode, that waſted the ſofte ground and the

 tendre,

tendre, and felle doun into Valeyes: and the harde Erthe, and the Roche abyden Mountaynes, whan the ſoft Erthe and tendre wax neſſche, throghe the Water, and felle and becamen Valeyes.

Of *Paradys* ne can not I ſpeken propurly: for I was not there. It is fer bezonde; and that forthinkethe me: and alſo I was not worthi. But as I have herd ſeye of wyſe men bezonde, I ſchalle telle zou with gode Wille. *Paradys terreſtre*, as wiſe men ſeyn, is the higheſt place of Erthe, that is in alle the World: and it is ſo highe, that it touchethe nyghe to the cercle of the Mone, there as the Mone makethe hire torn. For ſche is ſo highe, that the Flode of *Noe* ne myght not come to hire, that wolde have covered alle the Erthe of the World alle aboute, and aboven and benethen, ſaf *Paradys* only allone. And this *Paradys* is encloſed alle aboute with a Walle; and men wyte not wherof it is. For the Walles ben covered alle over with Moſſe; as it ſemethe. And it ſemethe not that the Walle is Ston of Nature. And that Walle ſtrecchethe fro the Southe to the Northe; and it hathe not but on entree, that is cloſed with Fyre brennynge; ſo that no man, that is mortalle, ne dar not entren. And in the moſte highe place of *Pardys*, evene

evene in the myddel place, is a Welle, that castethe out the 4 Flodes, that rennen be dyverse Londes: of the whiche, the first is clept *Phison* or *Ganges*, that is alle on; and it rennethe thorghe out *Ynde* or *Emlak*: in the whiche Ryvere ben manye preciouse Stones, and mochel of *Lignũ Aloes*, and moche gravelle of Gold. And that other Ryvere is clept *Nilus* or *Gyson*, that gothe be *Ethiope*, and aftre be *Egypt*. And that other is clept *Tigris*, that rennethe be *Assirye* and be *Armenye* the grete. And that other is clept *Eufrate*, that rennethe also be *Medee* and be *Armonye* and be *Persye*. And men there bezonde seyn, that all the swete Watres of the World aboven and benethen, taken hire begynnynge of the Welle of *Paradys*: and out of that Welle, alle Watres comen and gon. The firste Ryvere is clept *Phison*, that is to seyne in hire langage, Assemblee: For manye othere Ryveres meten hem there, and gon in to that Ryvere. And sum men clepen it *Ganges*; for a Kyng that was in *Ynde*, that highte *Gangeres*, and that it ran thorge out his Lond. And that Water is in sum place clere, and in sum place trouble; in sum place hoot, and in sum place cold. The seconde Ryvere is clept *Nilus* or *Gyson*: for it is alle

weye trouble: and *Gyſon*, in the langage of *Ethiope*, is to ſeye trouble; and in the langage of *Egipt* alſo. The thridde Ryvere, that is clept *Tigris*, is as moche for to ſeye as faſte rennynge: for he rennethe more faſte than ony of the tother. And alſo there is a Beſt, that is cleped *Tigris*, that is faſte rennynge. The fourthe Ryvere is clept *Eufrates*, that is to ſeyne, wel berynge: for there growen manye Godes upon that Ryvere, as Cornes, Frutes, and othere Godes y nowe plentee.

And zee ſchulle undirſtonde, that no man that is mortelle, ne may not approchen to that *Paradys*. For be Londe no man may go for wylde beſtes, that ben in the Deſertes, and for the highe Mountaynes and gret huge Roches, that no man may paſſe by, for the derke places that ben there, and that manye: And be the Ryveres may no man go; for the water rennethe ſo rudely and ſo ſcharply, becauſe that it comethe doun ſo outrageouſly from the highe places aboven, that it rennethe in ſo grete Wawes, that no Schipp may not rowe ne ſeyle azenes it: and the Watre rorethe ſo, and makethe ſo huge noyſe, and ſo gret tempeſt, that no man may here other in the Schipp, thoughe he cryede with alle the craft that he cowde, in the hyeſte voys that he

he myghte. Many grete Lordes han aſſayed with gret wille many tymes for to paſſen be tho Ryveres toward *Paradys*, with fulle grete Companyes: but thei myghte not ſpeden in hire Viage; and manye dyeden for weryneſſe of rowynge azenſt tho ſtronge Wawes; and many of hem becamen blynde, and many deve, for the noyſe of the Water: and sume weren periſſcht and loſte, with inne the Wawes: So that no mortelle man may approche to that place, with outen ſpecyalle grace of God: ſo that of that place I can ſeye zou no more. And therfore I ſchalle holde me ſtille, and retornen to that that I have ſeen.

CAP. XXXI.

Of the Cuſtoms of Kynges, and othere that dwellen in the Yles coſtynge to Preſtre Johnes *Lond. And of the Worſchipe, that the Sone dothe to the Fader, whan he is dede.*

FROM tho Yles, that I have ſpoken of before, in the Lond of *Preſtre John*, that ben undre Erthe as to us, that ben o

this half, and of other Yles, that ben more furthere bezonde; who ſo wil, purſuen hem, for to comen azen right to the parties that he cam fro; and ſo environne alle Erthe: but what for the Yles, what for the See, and what for ſtrong rowynge, fewe folk aſſayen for to paſſen that paſſage; alle be it that men myghte don it wel, that myght ben of power to dreſſe him thereto; as I have ſeyd zou before. And therfore men returnen from tho Yles aboveſeyd, be other Yles coſtynge fro the Lond of *Preſtre John*. And thanne comen men in returnynge to an Yle, that is clept *Caſſon*: and that Yle hathe wel 60 jorneyes in lengthe, and more then 50 in brede. This is the beſte Yle, and the beſte Kyngdom, that is in alle tho partyes, out taken *Cathay*. And zif the Merchauntes uſeden als moche that Contre as thei don *Cathay*, it wolde ben better than *Cathay*, in a ſchort while. This Contree is fulle wel enhabyted, and ſo fulle of Cytees, and of gode Townes, and enhabyted with peple, that whan a man gothe out of o Cytee, men ſeen another Cytee, evene before hem: and that is what partye that a man go, in alle that Contree. In that Yle is gret plentee of alle Godes for to lyve with, and of alle manere of Spices. And

 there

there ben grete Foreſtes of Cheſteynes. The Kyng of that Yle is fulle ryche and fulle myghty: and natheles he holt his Lond of the grete *Chane*, and is obeyſſant to hym. For it is on of the 12 Provynces, that the gret *Chane* hathe under him, with outen his propre Lond, and with outen other leſſe Yles, that he hathe: for he hathe fulle manye.

From that Kyngdom comen men, in returnynge, to another Yle, that is clept *Rybothe:* and it is alſo under the grete *Chane*. That is a fulle gode Contree, and fulle plentefous of alle Godes and of Wynes and Frut, and alle other Ricchefſe. And the folk of that Contree han none Houſes: but thei dwellen and lyggen alle under Tentes, made of black Ferne, by alle the Contree. And the princypalle Cytee, and the moſt royalle, is alle walled with black ſton and white. And alle the Stretes alſo ben pathéd of the ſame Stones. In that Cytee is no man ſo hardy, to ſchede Blode of no man, ne of no Beſt, for the reverence of an Ydole, that is worſchipt there. And in that Yle dwellethe the Pope of hire Lawe, that they clepen *Lobaſſy*. This *Lobaſſy* zevethe alle the Benefices, and alle other Dignytees, and alle other thinges,

that belongen to the Ydole. And alle the that holden ony thing of hire Chirches, Religious and othere, obeyen to him; as men don here to the Pope of *Rome*.

In that Yle thei han a Custom, be alle the Contree, that whan the Fader is ded of ony man, and the Sone list to do gret Worschipe to his Fader, he sendethe to alle his Frendes, and to alle his Kyn, and for religious men and Preestes, and for Mynstralle also, gret plentee. And thanne men beren the dede Body unto a gret Hille, with gret joye and solempnyte. And when thei han brought it thider, the chief Prelate smytethe of the Hede, and leythe it upon a gret platere of Gold and of Sylver, zif so be he be a riche man; and than he takethe the Hede to the Sone: and thanne the Sone and his other Kyn syngen and seyn manye Orisouns: and thanne the Prestes, and the religious men, smyten alle the Body of the dede man in peces: and thanne thei seyn certeyn Orisouns. And the Fowles of raveyne of alle the Contree abouten knowen the custom of long tyme before, and comen fleenge aboven in the Eyr, as Egles, Gledes, Ravenes and othere Foules of raveyne, that eten Flesche. And than the Preestes casten the gobettes of the Flesche;

and

and than the Foules eche of hem takethe that he may, and gothe a litille thens and etethe it: and ſo thei don whils ony pece laſtethe of the dede Body. And aftre that, as Preeſtes amonges us ſyngen for the dede, *Subvenite ſancti Dei*, &c. right ſo the Preeſtes ſyngen with highe voys in hire Langage, Beholdethe how ſo worthi a man, and how gode a man this was, that the Aungeles of God comen for to ſechen him, and for to bryngen him in to *Paradys*. And thanne ſemethe it to the Sone, that he is highliche worſchipt, whan that manye Briddes and Foules and Raveyne comen and eten his Fader. And he that hathe moſt nombre of Foules, is moſt worſchiped. Thanne the Sone bryngethe hoom with him alle his Kyn, and his Frendes, and alle the othere to his Hows, and makethe hem a gret Feſte. And thanne alle his Frendes maken hire avaunt and hire Dalyance, how the Fowles comen thider, here 5, here 6, here 10, and there 20, and ſo forthe: and thei rejoyſſen hem hugely for to ſpeke there of. And whan thei ben at Mete, the Sone let brynge forthe the Hede of his Fader, and there of he zevethe of the Fleſche to his moſt ſpecyalle Frendes, in ſtede of [a] Entre

[a] *Deynte*. E. 1, 2, 3, 4.

Meſſe, or a Sukkarke. And of the Brayn panne, he letethe make a Cuppe, and there of drynkethe he and his other Frendes alſo, with gret Devocioun, in remembrance of the holy man, that the Aungeles of God han eten. And that Cuppe the Sone ſchalle kepe to drynken of, alle his lif tyme, in remembrance of his Fadir.

From that Lond, in returnynge be 10 jorneys thorge out the Lond of the grete *Chane*, is another gode Yle, and a gret Kyngdom, where the Kyng is fulle riche and myghty. And amonges the riche men of his Contree, is a paſſynge riche man, that is no Prynce, ne Duke ne Erl; but he hathe mo that holden of him Londes and other Lordſchipes: for he is more riche. For he hathe every zeer of annuelle Rente 300000 Hors charged with Corn of dyverſe Greynes and of Ryzs: and ſo he ledethe a fulle noble Lif, and a delycate, aftre the cuſtom of the Contree. For he hathe every day, 50 fair Damyſeles, alle Maydenes, that ſerven him everemore at his Mete, and for to lye be hem o nyght, and for to do with hem that is to his pleſance. And whan he is at the Table, thei bryngen him hys Mete at every tyme, 5 and 5 to gedre. And in bryngynge hire Servyſe, thei fyngen

ſyngen a Song. And aftre that, thei kutten his Mete, and putten it in his Mouthe: for he touchethe no thing ne handlethe nought, but holdethe evere more his Hondes before him, upon the Table. For he hathe ſo longe Nayles, that he may take no thing, ne handle no thing. For the Nobleſſe of that Contree is to have longe Nayles, and to make hem growen alle weys to ben as longe as men may. And there ben manye in that Contree, that han hire Nayles ſo longe, that thei envyronne alle the Hond: and that is a gret Nobleſſe. And the Nobleſſe of the Wōmen, is for to haven ſmale Feet and litille: and therfore anon as thei ben born, they leet bynde hire Feet ſo ſtreyte, that thei may not growen half as nature wolde: And alle weys theiſe Damyſeles, that I ſpak of beforn, ſyngen alle the tyme that this riche man etethe: and whan that he etethe no more of his firſte Cours, thanne other 5 and 5 of faire Damyſeles bryngen him his ſeconde Cours, alle weys ſyngynge, as thei dide beforn. And ſo thei don contynuelly every day, to the ende of his Mete. And in this manere he ledethe his Lif. And ſo dide thei before him, that weren his Aunceſtres; and ſo ſchulle thei that comen aftre him, with outen doynge of ony

Dedes

Dedes of Armes: but lyven evere more thus in eſe, as a Swyn, that is ſedde in Sty, for to ben made fatte. He hathe a fulle fair Palays and fulle riche, where that he dwellethe inne: of the whiche, the Walles ben in cyrcuyt 2 Myle: and he hathe with inne many faire Gardynes, and many faire Halles and Chambres, and the pawment of his Halles and Chambres ben of Gold and Sylver. And in the myd place of on of hys Gardynes, is a lytylle Mountayne, where there a is litylle Medewe: and in that Medewe, is a litylle [b] Toothille with Toures and Pynacles, alle of Gold: and in that litylle Toothille wole he ſytten often tyme, for to taken the Ayr and to deſporten hym: for that place is made for no thing elles, but only for his Deſport.

Fro that Contree men comen be the lond of the grete *Chane* alſo, that I have ſpoken of before.

And zee ſchulle undirſtonde, that of alle theiſe Contrees, and of alle theiſe Yles, and of alle the dyverſe folk, that I have ſpoken of before, and of dyverſe Lawes, and of dyverſe Beleeves that thei han; zit is there non of hem alle, but that thei han ſum Reſoun with in hem and undirſtondynge, but zif it be the

[b] *Place*, E. 1, 2, 3, 4. *Monaſterium*. L. 1, 2. *Monſter*. F. 1, 2.

fewere:

ſewere: and that han certeyn Articles of oure Feithe and sūme gode poyntes of oure Beleeve: and that thei beleeven in God, that formede alle thinges and made the World; and clepen him God of Nature, aſtre that the Prophete ſeythe, *Et metuent eum omnes fines Terre:* and alſo in another place, *Omnes gentes ſervient ei:* that is to ſeyn, *Alle folk ſchalle ſerven him.* But zit thei cone not ſpeken perfytly; (for there is no man to techen hem) but only that thei cone devyſe be hire naturelle Wytt. For thei han no knouleche of the Sone, ne of the Holy Goſt: But thei cone alle ſpeken of the Bible: and namely of *Geneſis*, of the Prophetes Lawes, and of the Bokes of *Moyſes*. And thei ſeyn wel, that the Creatures, that thei worſchipen, ne ben no Goddes: but thei worſchipen hem, for the Vertue that is in hem, that may not be, but only be the grace of God. And of Simulacres and of Ydoles, thei ſeyn, that there ben no folk, but that thei han Simulacres: and that thei ſeyn, for we Criſtene men han Ymages, as of oure Lady, and of othere Seyntes, that wee worſchipen; nohte the Ymages of Tree or of Ston, but the Seyntes, in whoos name thei ben made aftre. For righte as the Bokes of the Scripture of hem techen

the

the Clerkes, how and in what manere thei schulle beleeven, righte so the Ymages and the Peyntynges techen the lewed folk to worschipen the Seyntes, and to have hem in hire mynde; in whoos name that the Ymages ben made aftre. Thei seyn also, that the Aungeles of God speken to hem in tho Ydoles, and that thei don manye grete Myracles. And thei seyn Sothe, that there is an Aungele with in hem; for there ben 2 maner of Aungeles, a gode and an evelle; as the *Grekes* seyn, *Cacho* and *Calo*; this *Cacho* is the wykked Aungelle, and *Calo* is the gode Aungelle: but the tother is not the gode Aungelle, but the wykked Aungelle, that is with inne the Ydoles, for to disceyven hem, and for to meyntenen hem in hire errour.

There ben manye other dyverse Contrees and manye other Marveyles bezonde, that I have not seen; wherfore of hem I can not speke propurly, to telle zou the manere of hem. And also in the Contrees where I have ben, ben manye dyversitees of manye wondir fulle thinges, mo thanne I make mencioun of. For it were to longe thing to devyse zou the manere. And therfore that that I have devised zou of certeyn Contrees, that I have spoken of before, I beseche zoure worthi and excellent

Noblesse

Noblesse, that it suffise to zou at this tyme. For zif that I devysed zou alle that is bezondè the See, another man peraunter, that wolde peynen him and travaylle his Body for to go in to tho Marches, for to encerche tho Contrees, myghten ben blamed be my Wordes, in rehercynge manye straunge thinges. For he myghten not seye no thing of newe, in the whiche the hereres myghten haven outher solace or desport or lust or lykynge in the herynge. For men seyn alle weys, that newe thynges and newe tydynges ben plesant to here. Wherfore I wole holde me stille, with outen ony more rehercyng of dyversiteez or of marvaylles, that ben bezonde, to that entent and ende, that who so wil gon in to the Contrees, he schalle synde y nowe to speke of, that I have not touched of in no wyse.

And zee schulle undirstonde, zif it lyke zou, that at myn Hom comynge, I cam to *Rome*, and schewed my Lif to oure holy Fadir the Pope, and was assoylled of alle that lay in my Conscience, of many a dyverse grevous poynt: as men mosten nedes, that ben in company, dwellyng amonges so many a dyverse folk of dyverse Secte and of Beleeve, as I have ben. And amonges alle, I schewed hym this Tretys, that I had made astre informacioun of men, that

that knewen of thinges, that I had not seen my self; and also of Marveyles and Customes, that I hadde seen my self; as fer as God wolde zeve me Grace: and besoughte his holy Fadirhode, that my Boke myghten be examyned and corrected be avys of his wyse and discreet Conseille. And oure holy Fadir, of his special grace, remytted my Boke to ben examyned and preved be the Avys of his seyd Conseille. Be the whiche, my Boke was preeved for trewe; in so moche that thei schewed me a Boke, that my Boke was examynde by, that comprehended fulle moche more, be an hundred part; be the whiche, the *Mappa Mundi* was made after. And so my Boke (alle be it that many men ne list not to zeve credence to no thing, but to that that thei seen with hire Eye, ne be the Auctour ne the persone never so trewe) is affermed and preved be oure holy Fadir, in maner and forme as I have seyd.

And I *John Maundevylle* Knyghte aboveseyd, (alle thonghe I bē unworthi) that departed from oure Contrees and passed the See, the Zeer of Grace 1322. that have passed mamy Londes and manye Yles and Contrees, and cerched manye fulle straunge places, and have ben in many a fulle gode honourable Companye, and at many a faire Dede of Armes, (alle be

be it that I dide none my ſelf, for myn unable inſuffiſance) now I am comen Hom (mawgree my ſelf) to reſte: for Gowtes, Artetykes, that me diſtreynen, tho diffynen the ende of my labour, azenſt my wille (God knowethe.) And thus takynge Solace in my wrecched reſte, recordynge the tyme paſſed, I have fulfilled theiſe thinges and putte hem wryten in this Boke, as it wolde come in to my mynde, the Zeer of Grace 1356 in the 34 Zeer that I departede from oure Contrees. Wherfore I preye to alle the Rederes and Hereres of this Boke, zif it pleſe hem, that thei wolde preyen to God for me: and I ſchalle preye for hem. And alle tho that ſeyn for me a *Pater noſter*, with an *Ave Maria*, that God forzeve me my Synnes, I make hem parteneres and graunte hem part of alle the gode Pilgrymages and of alle the gode Dedes, that I have don, zif ony be to his pleſance: and noghte only of tho, but of alle that evere I ſchalle do unto my lyfes ende. And I beſeche Almyghty God, fro whom alle Godeneſſe and Grace comethe fro, that he vouchesaf, of his excellent Mercy and habundant Grace, to fulle fylle hire Soules with inſpiracioun of the Holy Goſt, in makynge defence of alle hire goſtly Enemyes here in Erthe, to hire Salvacioun, bothe of Body

Body and Soule; to worſchipe and thankynge of him, that is three and on, with outen begynnynge and withouten endynge; that is, with outen qualitee, good, and with outen quantytee, gret; that in alle places is preſent, and alle thinges conteynynge; the whiche that no goodneſſe may amende, ne non evelle empeyre; that in perfeyte Trynytee lyvethe and regnethe God, be alle Worldes and be alle tymes. *Amen, Amen, Amen.*

F I N I S.

The French Manuscripts go on, as followeth.

LA Copie de la Lettre maunde ovesque cest Estripi, a tres noble Prince Monsieur Edward de Wyndesore, *Roy de* Engleterre *& de* Fraunce, *par Monsieur* John de Maundeville *Autour suis dit.*

Principi excellentissimo, pre cunctis mortalibus precipue venerando, Domino *Edwardo*, Divina Providentia, *Francorum* & *Anglorum* Regi serenissimo, *Hibernie* Domino, *Aquitanie* Duci, Mari ac ejus Insulis occidentalibus dominanti, eufamie & ornatui, universorumque Arma gerentium tutori, ac Probitatis & Strenuitatis exemplo; Principi quoque invicto, mirabilis *Alexandri* sequaci, ac universo Orbi tremendo; cum Reverentia, non qua decet, (cum ad talem & tantam Reverentiam minus sufficientes extiterint) sed qua parvitas & possibilitas mittentis & offerentis se extendunt; Contenta tradantur.

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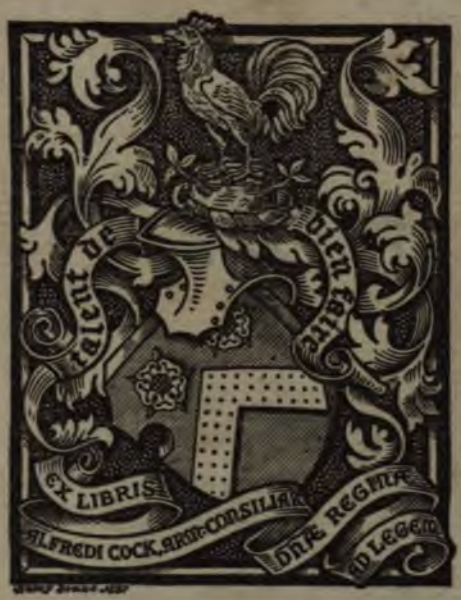
FINIS.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